

FL.  
**GRANADA'S**  
**MEDITATIONS**  
Containing  
*Fourteene Devout Exercises,*  
*For the Seauen Daies of the weeke.*  
*Both for Mornings and Euenings.*  
*First*  
*Written in Spanish the Sixth edition in English.*

**LONDON.**  
**FOR IOSEPH BROWNE. 1623**

50.10.4



TO THE RIGHT  
WORSHIPFULL MY  
much honoured friend, Sir  
CLEMENT COTTRELL,  
*Knight : Groome-Porter to the  
Kings Maiestie : E. A. wisheth  
all happinesse, both here,  
and hereafter.*

S I R,

**H**Auing receiued diuers  
fauours from you,  
not knowing how to  
make any part of sa-  
tisfaction : I make bolde to offer  
to your view, this Booke of *Prayer*  
and *Meditation*, aptly fitted for  
the seauen dayes of the Weeke,  
both for Mornings and Euenings :  
Which *Meditations* treat of the  
chiefe and principall matters and  
holy mysteries of our *Faith* and

A 2 Redemp-

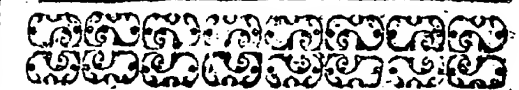


*The Epistle Dedicatorie.*

*Redemption*: They were long since written by a famous Diuine, *F. Lewes de Granada* (a Portugall) And for the heauenly Consolations and Considerations therein contained, Translated into English, for the profit and comfort of all Christians, that shall practise them in their liues and conuersations: I most humbly beseech you to vouchsafe (at your conuenient leasure) to peruse them; and I make no doubt but you shall finde them very profitable to the comfort of your soule. So leauing to be ouer-teadious (desiring your Worships continuing fauour vnto me) I wish you long life and health in This world, with increase of much worship, comfort and ioy: and in the Other, eternall felicity. And so I rest

*Your Worships alwayes  
to be commanded:*

EDVV. ALL-DE.



THE AVTHORS  
PROLOGVE AND

Argument of this  
Booke.



*Prayer*, (to define it properly) is a petition wee make vnto Almighty God, for such things as are appertayning to our saluation. Howbeit, prayer is also taken in another more large sense; to wit, for euery lifting vp of our heart vnto God. And according to this definition, both Meditation & Contemplation, and euery other good thought, may be also called a Prayer. And in this sense wee doe now vse this word, because the principall matter of this Booke, is of Meditation, and Consideration of things appertaining to Almighty God, and of the principall mysteries of the Catholike faith.

The very thing that moued mee to treate of this matter, was for that I understood, that one of the princi-

What prayer is.

Another definition of prayer.

## The Authors

The great  
hurt that  
commeth  
by want of  
considera-  
tion.  
Ierem. 12.

*pall causes of all the evils that be in the world, is the want of Consideration; according as the Prophet Ieremie signified, when he said: All the earth is destroyed with desolation, because there is none that thinketh with attention vpon the things appertaining vnto GOD. Whereby it appeareth, that the very cause of our evils, is not so much the want of faith, as the want of due consideration of the mysteries of our faith.*

The great  
profit of  
considera-  
tion.

*For truly if there were no want in this behalfe, the mysteries of our faith be of so great vertue and efficacie; that if the very least mysterie of them were considered with attention and deuotion, euen the same would be a great bridle and redresse of our life. For who would euer goe about to commit any sinne, if he considered that Almighty God died for sinne? and that hee punisheth sinne, with perpetuall banishment out of the Kingdome of heauen, and with euerlasting paines and torments in the horrible fire of hell?*

*Whereby ye may see, that al-  
though*

## Prologue.

*though the mysteries of our faith be of very great force to encline our hearts vnto goodnes: yet because there be very many Christians, that haue no due consideration of the things they beleene, therefore they worke not such effect in their hearts, as such mysteries being well weighed and considered, were able to worke. For like as the Phisitians affirme, that if wee will haue a medicine to helpe a sicke man, it is necessary that it be first wrought and digested in the stomacke with naturall heat, (because otherwise it shall not be any profit to him at all:) euen so also, if wee will haue the mysteries of our faith to bee profitable and healthfull vnto our soules, it is requisite they be first wrought, and digested in our hearts, with the heat of deuotion and meditation; because otherwise they shall profit vs very little. And for want hereof, wee see that many Christians, which are very whole and sound in matters of faith, be yet in their liues very licentious and dissolute; The*

*The cause  
of error in  
our life.*

## The Authors

reason is, because they doe not consider, and weigh the whole mysteries which they beleene; and so they keepe their faith as it were fast locked in a corner of a chest, or as a sword in the scabberd; or as a medicine in the Apothecaries shop; and use not the benefit thereof for such purposes as it serueth.

They beleene generally, and as it were in a fardle or grosse summe, all such things as the Catholique Church beleeneth. They beleene that there shall bee a iudgement: that there shall bee paines for the wicked, and glory for the good; but how many Christians shall ye finde, that do consider after what sort this iudgement, these paines, and this glory shall bee, with other the like circumstances?

Now this is the cause, why the holy Scripture so earnestly commendeth vnto vs, the continuall consideration and meditation of the Law of God, and of the mysteries thereof; which is indeed the study of true wisdom. Consider (I pray  
you

Few Christians consider the mysteries of their faith as they ought.

## Prologue.

you) how instantly Moyse that great Prophet and friend of God, commendeth this vnto vs, saying; Print these my words in your hearts, and carrie them bound as it were for a signe in your hands, and teach them to your children, that they may thinke vpon them. When thou shalt bee sitting in thine house, or trauailing in the way, when thou shalt lye downe to sleepe, or rise vp in the morning, thinke and meditate vpon them, and write them on the thresholds and gates of thy house, that thou mayest alwayes haue them before thine eyes. With what more effectuall words could bee commend vnto vs, the continuall meditation and consideration of heauenly things, than with these? And no lesse doth Salomon commend the same holy exercise vnto vs in his Proverbs, where hee exhorteth vs, to carrie the Law of God alwayes as it were a chaine of gold about our neckes, and at night to goe to bed with it, and in the morning

Pro. I. 3.

As                      ning

## The Authors

Ecclus 14

ning so soone as we awake, to begin immediately to exercise our selues in the same. Blessed is that man, that is so occupied. And so doth Ecclesiasticus in the fourteenth Chapter terme them, when he saith; Blessed is the man, that dwelleth in the house of wisdom, and meditateth vpon the Law and commandements of God, and exerciseth himselfe in iustice, and reasoneth of holy things by his vnderstanding. Blessed is her that considereth his wayes in his heart, and vnderstandeth her secrets. He shall looke in at her windowes, and hearken at her dore. He shall abide beside her house, and fast a stake in her walles. He shall pitch his tent beside her.

Now what other thing may wee inferre of all this, but that the holy Ghost intendeth by all these Metaphors, to expresse vnto vs the continuall exercise and consideration, wherewith the iust man is alwayes occupied, in searching the workes and wonders of Almighty G O D.

And

## Prologue.

And for this very cause, among the praises of the iust man, this is put for one of the most principall; that his exercise is to meditate vpon the Law of the Lord, day and night; and that hee is alwayes conuersant in the secrecie of Parables: giuing vs hereby to vnderstand, that all his trade and conuersation must be in searching, and meditating vpon the secrets and wonderfull workes of Almighty God. And euen for this very cause also, were those mysticall beasts of Ezechiel represented vnto vs with so many eyes; to signifie vnto vs, that the iust mā standeth in greater neede of the continuall consideration, & sight of spirituall things, than of a number of other exercises.

By this therefore wee see plainely, what great neede wee haue of this holy exercise; and consequently, how blindly and fouly they are deceived, that either despise or make little account of the holy exercise of Prayer and Meditation; not considering, that this is openly to gaine-say and contemne that thing, which the holy Ghost

Psalm: 1:  
Ecclus: 31

Ezech: 1:

## The Authors

S. Bernard.

*Ghost hath with so great instance commended unto vs. I wish that such persons would reade those fine bookes of Consideration, which S. Bernard wrote unto Eugenius; and there shall they perceine, of how great importance this holy exercise is, towards the obtaining of all vertues.*

Two diffi-  
culties in  
the exercise  
of Prayer  
and Medi-  
tation.

*Now for this cause many zealous and religious persons, understanding what great and inestimable fruit ensueth of this godly meditation, haue gone about to exercise themselves ordinarily therein, and haue appointed euery day, certaine speciall times and houres for the same. Howbeit oftentimes they waxe cold, and giue over this holy exercise, by reason of two difficulties they finde in it. The one is the want of matter and of considerations, wherein they may occupy their cogitation at that time. And the other is the want of feruency and deuotion, which is very requisite to accompany this holy exercise, in case we mind to haue any fruit and commodity thereby. In steede whereof they*

## Prologue.

*they finde many times great drinesse of heart, and withall, a great combat of diuers and sundry thoughts. For remedy of which two inconueniences, I haue ordained this present booke, which is deuised into two principall parts.*

*The first part, for remedy of the first inconuenience, treateth of the matter of Prayer and Meditation; wherein are contained foureteene Meditations, seruing for all the seauen dayes of the weeke, both in the Mornings and Euenings. And these Meditations doe containe the principall places and mysteries of our faith, and especially the consideration of those mysteries, that are of most force and power to bridle our hearts, and to encline them to the loue and feare of God, and to the abhorring of sinne. In like manner there are set out the five parts of this exercise, which be, Preparation, Reading, Meditation, Thanksgiuing, and Petition, which is done to this end, that a man may haue great variety of matters, wherein*

The order  
and diuision  
of the  
contents of  
this Booke.

The first  
part of this  
Booke.

to

## The Authors

to occupy his heart, wherewith to procure and stirre up the state of deuotion, and withall, wherewith to illuminate and instruct his understanding with diuers considerations and instructions: besides this, there is also treated therein, of sixe kindes of things that are to be considered in euery one of the points of the Passion of our Saviour; that both they and all the rest, may minister vnto vs more plentifull matter for meditation. These three things are set forth in the first part of this worke, for remedy of the first inconuenience.

The second part of this Booke.

The second part, for remedie of the second inconuenience, treateth of those things that doe helpe vs vnto deuotion, and likewise of those that doe hinder vs from the same. It treateth also of the most common temptations, that are wont to molest deuout persons. Moreover, there are giuen certaine aduises to be a direction vnto vs, that wee erre not in this way. These foure Articles are set out in the second part of this Booke.

Peraduenture the Christian Reader

## Prologuc.

der will be offended with the length of the Meditations, which we haue here set forth for the seauen dayes of the weeke. Howbeit, for this I haue many answeres. The first is, considering that in these Meditations is treated of the principall matters and mysteries of our faith, (the consideration whereof is of so great importance, for the due ordering and reforming of our life) it becometh me therefore to enlarge my style (in these matters especially) by reason of the great fruit and commodity that may ensue vnto vs by the same. For in this booke our meaning is, not onely to giue matter of meditation, but much more, to shew the end of Meditation; which is the feare of God, and amendment of our life.

For the procuring whereof, one of the things that most helpeth vs, is the profound and long consideration of the mysteries, that are treated in these Meditations. For certainly these fourteene Meditations, be as it were so many Sermons, in which is laid (as it were) a certaine battery

The end of meditation is the feare of God, and amendment of our life.



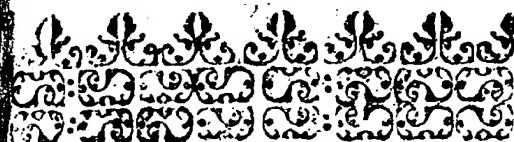
## The Authors

to mans heart, to cause it to yeeld so much as is possible, and to surrender it selfe up into the hands of his rightfull and true soueraigne Lord.

This was the chieft cause that moued me to make the Meditations so long. Besides this, I see not why the guest that is invited, should complaine that the Table is too full furnished with many dishes, sith wee binde him not (as by the way of constraint.) to make an end of them all, but onely among so many sundry things, to make his choise of that which serueth best for his purpose.

Moreover, (that there might be the lesse occasion of complaint) I haue put the summe of each Meditation at the beginning thereof, to the intent that such as minde not to passe any further, might there haue such things briefly abridged, as bee necessary for the time they intend to bestowe in this holy exercise.

LEVVES  
De Granada.



## Meditation for Monday Morning.

Of the knowledge of our selues  
and of our sinnes.

This day thou must attend to the knowledge of thy selfe, and thou must vse diligence, to call to minde thy sinnes and offences. And this is the way to obtaine true humility of heart and repentance, which are the two first gates, and foundation of a Christian life.

### I. Of the multitude of the sinnes of thy former life.

**F**OR the better performance wherof, thou must thinke first of all, vpon the multitude of the sinnes of thy former life, and especially vpon those offences, that thou diddest commit, at what time thou haddest least knowledge

ledge of almighty God. For if thou canst well view and examine them, thou shalt finde, that they haue exceeded in number the very haire of thy head, and that thou didst liue at that time, like a Heathen that knoweth not what God is.

This done, runne ouer briefly the ten commandments, and thou shalt see, that there is no one of them wherein thou hast not offended, more or lesse, diuers and sundry times, by thought, word, and deede. Our first Father *Adam*, did eate but of one onely tree forbidden him, when hee committed the greatest sinne of the world: but thou hast set thine eyes and hands infinite times vpon all finnes.

*How thou  
hast used  
the benefits  
of Almighty  
God.*

Mat. 12. 36  
Heb. 9. 27.

In like manner run ouer all the benefits of Almighty God, and all the times of thy life past, and consider wherein thou hast employed them. Forasmuch as thou must vndoubtedly giue an account (at the very houre of thy death) of all these things, and therefore it were well done, that thou shouldest first take

an

an account of thine owne doings, and enter into iudgement with thy selfe, that thou be not afterwards iudged of Almighty God.

Wherefore tell me now, wherein hast thou spent thy child-hood? wherein thy infancy? wherein thy youth? To be short, wherein hast thou spent all the dayes of thy life past? Wherein hast thou occupied thy bodily senses, and the powers of thy soule, which Almighty God hath giuen thee? to this end, that thou shouldest know him & serue him. Wherein hast thou imployed thine eyes? but in beholding of vanities: Wherein thine eares? but in harkening after lyes: Wherein thy tongue? but peradventure in all kinde of swearing, backbiting, and most vn honest talke: Wherein hast thou occupied thy taste, thy smelling and thy touching? but only in pleasures & delights, and in sensuall and fleshly allurements. What benefit hast thou taken by the Sacraments, which Almighty God hath ordained for thy remedy & comfort?

1. Cor. 11.  
31.

*Of mispen-  
ding thy  
time.*

*Of the bo-  
dily senses  
and powers  
of the soule.*

How

How thankfull hast thou beene vnto him for his benefits? How hast thou answered vnto his inspirations? Wherein hast thou spent thy health, thy naturall forces and abilities? How hast thou employed the goods which are termed the goods of Fortune? How hast thou vsed the meanes and opportunities which Almighty God hath giuen thee, to leade a holy and vertuous life? what care hast thou had of thy neighbour, whom Almighty God hath commended vnto thee? and of those workes of mercie which hee hath appointed thee to vse towards him? Now, what answere wilt thou make at that dreadfull day of thine account, (to wit, at the houre of thy death) when Almighty God shall say vnto thee, *Give mee an account of thy*

Luke 16.

2.

*Stewardship*, and of the lands and goods that I haue committed to thy charge; for now I will that thou shalt haue no more to doe therewith.

O dry and withered tree, ready for

for the euerlasting torments in hell fire; what answere wilt thou make at that terrible day, when an account shall be required of thee, of all the time of thy life, and of all the minutes and moments of the same? And assure thy selfe, that it will so certainly come to passe; for euen our Sauour Christ himselfe (who shall bee our Iudge) hath plainly protested it, and forewarned vs before hand therefore, saying: *Euery idle word that men haue spoken, they shall render an account for the same at the day of iudgement.*

2. *Of the sinnes that thou hast committed, since the time thou hadst more knowledge of G O D.*

**S**Econdly, call to minde what sinnes thou hast committed, and doest commit euery day, since the time thou art come to a further knowledge of Almighty God:

God : and thou shalt finde, that euen now presently (all that knowledge notwithstanding) old *Adam* liueth in thee, with many of thy lewd corrupt manners and ancient customes. Whereupon thou must take occasion, to runne ouer the negligences and defects, wherein thou doest daily offend against Almighty God, against thy neighbour, and against thy selfe. For in each of these points, thou shalt finde thy selfe to haue failed very much in thy duty.

Consider then, how vnreuerent thou art towards Almighty God, how vnthankfull for his benefits, how rebellious and stiffe-necked to yeeld to his inspirations, how slothfull and negligent in matters appertaining to his seruice : which either thou hast left vndone, or else if thou hast done them, it was not with such a readinesse and diligence as the things required, nor with such a pure intention as thou oughtest to haue had: but the very true cause why thou didst them,

was

was for some other respect of worldly commodity.

Consider likewise, how hard and seuerer thou art towards thy neighbours; and contrariwise, how pitifull and fauourable towards thy selfe: what a louer of thine owne proper will, of thy flesh, of thy estimation, and of all thy worldly profits and commodities. Consider moreover, that whereas thou saist in words, that thou art now conuerted vnto Almighty God, thou art yet (notwithstanding) in thy deedes very proud, ambitious, angry, rash, vaine-glorious, enuious, malicious, delicate, inconstant, light, sensuall, a great louer of thy pastimes, of pleasant companie, laughter, iesting, idle talke, and of vaine babling and pratling. Consider also how vnconstant thou art in thy good purpose, how vnadvised in thy words, how headlong in thy deedes, how cowardly and faint-hearted to doe any matter of waight and importance.

3 Of

3 Of the grieuousnesse  
of sinne.

**T**Hirdly, when thou hast considered in this order the multitude of thy sinnes, consider forthwith the grieuousnes of them, that thou maist perceiue how thy miseries be increased on euery side, the which thing thou shalt the better see, if thou consider these three circumstances in all such sinnes as thou hast committed in thy former life. To wit, against whom thou hast sinned; for what cause thou hast sinned; and in what manner thou hast sinned.

If thou consider against whom thou hast sinned, thou shalt finde that thou hast sinned against Almighty God, whose goodnes and Maiestie is infinite, whose benefits and mercies towards mankinde, doe exceede the sands of the Sea, in whom alone are all excellencies and titles of honour to bee found,

and

Three circumstances  
to be considered in  
sinne.

and to whom all duties and homages due to any creature, are due in the highest degree of bounden duty.

If thou consider the cause that mooued thee to sinne, it was for a point of estimation, for a beastly delight, for a trifling worldly commodity, and for other things of no weight: whereof Almighty GOD himselfe most grieuouly complaineth by one of his Prophets, saying, *They haue dishonored me in the presence of my people, for a handfull of Barly and for a peece of bread.*

2.

Eze. 13.  
19.

But if thou consider after what manner thou hast sinned, surely it hath beene done with such facility, with such boldnesse, so without all scruple, so without all feare, yea sometimes with such contentation and ioy, as if thou hadst sinned against a God of strawe, that neither knewe nor saw what passeth in the world. Now, is this the honour that is due vnto so high a Maiesty? Is this the thankfulness that thou oweldest for his too manifold and

3.

B

so

so great benefits? Is this the recompence that thou makest vnto him for the precious bloud which hee hath shed for thee vpon the Crosse? Is this the repayment for those lashes and buffets which he suffered for thy sake? O miserable and wretched creature that thou art! wretched vndoubtedly, in consideration of that thou hast lost, and more wretched, in respect of the sinnes thou hast committed, but most wretched and miserable, if thou be so blinded, that euen yet for all this thou perceiue not thine owne perdition and damnation.

Consider moreouer, what a wonderfull hatred Almighty God beareth against sinne, and what great punishments hee hath sent vpon the world for the same, that thereby thou maist more clearly vnderstand, how great and how abominable the wickednesse thereof is, as it shall be declared hereafter.

When thou hast considered all these things aforesaid, the next point is, that thou thinke of thy selfe

selfe as basely as thou canst possibly. Thinke that thou art no better then a very wauering reede, which is blowne vp and downe with euery light blast of wind, without weight, without strength, without firmnes, without stay, and without any manner of being. Thinke that thou art a *Lazarus*, that hath lien dead foure dayes together, and that thou art a stinking and abominable carcas, so full of wormes, and of so vile a stench, and fauour, that so many as passe by thee, doe stoppe their noses, and shut their eyes, that they may not behold thee.

Thinke with thy selfe, that thou dost stinke in this wise in the sight of Almighty God, and of his holy Angels: and esteeme thy selfe as vnworthy to lift vp thine eyes toward heauen, vnworthy that the earth should beare thee, vnworthy that any creature should serue thee, vnworthy of the very bread that thou eatest, and vnworthy euen of the light and aire that

B 2

thou

*We must  
thinke very  
basely of  
our selues.*

John II.  
36.

Luke 15.  
21.



thou receiuest.

And if thou be worthy hereof, consider how much more vnworthy thou art, to speake and talke with Almighty God, yea, and farre more vnworthy of the comfort and consolations of the holy Ghost, and of the cherishings and delights of the children of God: Account thy selfe for one of the most poore and miserable creatures of all the world, and that none doth so much abuse the benefits of Almighty God as thou dost.

Luk. 18.  
13.

Mat. 11.  
21.

Thinke that if Almighty GOD had wrought in Tyre and Sidon, (that is in other great sinners) those things which hee hath wrought in thee, they would haue repented ere this, euen in sack-cloth and ashes. Acknowledge thy selfe to be farre more wicked then thou canst imagine, and that notwithstanding thou dost sinke very deep into this myre, and howsoeuer thou imaginest thy selfe to be at the very bottome, yet maiest thou find euery day how to sinke dee-

per

per therein. Crie out therefore earnestly vnto Almighty God, and say vnto him, *Father, I haue sinned against heauen, and in thy sight, and am no more worthy to be called thy sonne.* Cast thy selfe downe prostrate with the publique sinner at our Sauours feete, and couering thy selfe for very shame and confusion: looke with what shame a woman will appeare before her Husband when she hath committed treason and adulterie against him, with the very same present thy selfe before that heavenly spouse, against whom thou hast committed so many and so shamefull adulteries. And with great sorrow and repentance of heart, desire him to pardon thy sinnes, and offences, and that it may please him of his infinite pittie and mercy, to receiue thee againe into his house.

Luk. 15.  
21.

Luk. 7.38.

B 3

¶ The

*¶ The first Treatise of the consideration of our sinnes: wherein this former meditation is declared more at large.*

THE first Table after shipwracke, (as Saint *Ierome* witnesseth) is true repentance. This is the first step of this ascending, and the first stone of this spirituall building. Now to obtaine this vertue of repentance (besides the grace of God, whose gift true repentance is,) it helpeth very much to consider the multitude of our sinnes, as well present, as past, and withall, the grievousnesse and malice of them. For of this consideration proceedeth compunction and repentance of sinnes, and many other excellent vertues.

Hereof commeth the knowledge of our selues, (of which point we minde to treat in the Meditation next following.) Of this consideration also commeth the contempt

contempt of our selues, the fearing of God, the abhorring of sinne, with diuers and sundry other like affections, wherein consisteth a very great part of perfection.

Now, that this exercise may be the more profitable vnto thee, thou must apply and direct the same vnto all these ends, and labour to suck all those sweet fruits out of the bitter roote of this consideration. But because towards the obtaining of such fruits, it is needfull to haue the grace of God (which is principally giuen to such as be humble and deuout) it shall be requisite for thee to desire of the Lord, this gift of humility and deuotion to the end, that recollecting thy selfe in the inward part of thy heart, thou maist imitate that holy King, who said, *I will recite before thee (O Lord) all the yeares of my life, in the bitternesse of my heart.*

Esay. 38.

*¶ Of the multitude of finnes that thou hast committed in thy former life.*

## SECT. I.

**N**OW, if thou wilt know the number of thy finnes that thou hast committed in times past, runne ouer briefly all the commandements and precepts of Almighty GOD, and vndoubtedly thou shalt find, that there is scarcely a precept which thou hast not broken, nor a commaundement, which thou hast not transgressed.

*Of breaking  
the Com-  
mande-  
ments.*

*Faith.*

*Hope.*

The first commaundement is to honour Almighty God, who (as S. *Augustine* saith) is honoured with these three Theologicall vertues, Faith, Hope, and Charitie. Now, what maner of Faith had he, that hath liued so loosely, as if hee had believed that all those things which his faith teacheth him, had beene starke lies? What hope had he, that

that neither remembred the life to come, neither knew what it was to call vpon Almighty God in his troubles and aduersities, nor yet how to put his assured trust and affiance in him?

What charitie had he that hath more loued a point of honor, more accounted of the chaffe of his worldly lucre and commoditie, and more regarded the filthinesse of his pleasures and delights, then Almighty God himselfe, sith that for euery one of these things he hath contemned and offended Almighty God. What reuerence hath he borne to that most high and diuine Maiestie, that hath beene accustomed to rent that name of so great reuerence, and to teare it in peeces, in swearing and forswearing by it vpon euery light occasion, and that for euery trifles and matter of no importance.

How hath hee sanctified and kept holy the Lords Sabbathes, that hath gaped for those daies to none other end, but onely to offend

B 5

Almighty

*Charitie.*

*Of reue-  
rence vnto  
Almighty  
God.*

*Of swear-  
ing and  
forswear-  
ing.*

*Of proph-  
ning the  
Sabbath.*

*Of disobedience to Parents and Magistrates.*

Almighty God the more in them: to vse dycing, carding, playing at Tables, bowling and other games; to iet and gaze vp and downe in the streets, to giue scandall and offence to innocent young Maidens and Virgines, and to keepe euill company and conuersation.

After this, consider how forward and obstinate thou hast been to thy Parents, how disobedient to thy superiors, how negligent in ouer-seeing thy family and seruants, to instruct them in Christian religion and godlinesse; to exercise them in prayers, to traine them vp in honesty, vertue and goodnesse, and to direct them with thy good counsell and vertuous example, in the wayes of God.

As for the hatred, displeasures, grudges, passions, and desires of reuenge which thou hast had, who is able to number them? And if these things cannot be expressed, who is then able to declare the number of thy dishonesties, and vncleannesse, wherein thou hast fallen by works,

words

words and desires? What hath thy heart beene but a filthy puddle, and stinking dunghill, meete for beastly swine? What hath thy mouth beene but (as the Prophet sayth) an open Sepulcher, from whence haue issued the euill fauours of the soule that lie dead within thee? What hath thine eyes beene, but (as it were) certaine windowes of perdition and death? What thing hath beene presented to the sight of thine eyes which thou hast not coueted and procured? neuer so much as once remembering, that Almighty God was present and looking vpon thee, and that he had giuen thee an inhibition, that thou shouldest not tast of that tree. *Vnto the fornicator* (the wise man saith) *all bread is sweet*, because his appetite and greedy desire, is so vnsatiabie, that he tasteth all things, and findeth fauour in all things, neuer remembering that there is a God, vnto whom he must be accountable for them.

Moreover.

Eccle. 23.  
17.

Moreouer, who is able to declare the greatnesse of thy couetousnesse, and the robberies and thefts of thy desires, which haue beene so farre off from being contented with that which Almighty God hath giuen thee, that all the whole world hath seemed too little for them?

And if hee that desireth another mans lands and goods, be (as in very deed he is) a very thiefe in the sight of Almighty God, how oftentimes hast thou deserued to be hanged, that in thy heart hast committed so many thefts? Now, as touching thy lyes, thy back-bitings, and thy rash iudgements, as hardly may they be numbred as the rest; for in a maner thou neuer hadst scarcely communicated with others, but that the principall part of thy talke, hath beene of other folkes liues, without sparing any order or estate whatsoever.

Thus is the maner of thy keeping of the Commandements. Looke therefore diligently into the whole

whole estate of thy life; consider the pride of thy heart, how great hath it beene? Thy desire of honor and praise, how farre hath it extended? Thy presumption, thy estimation of thy selfe, and thy contempt of others, who is able to expresse?

Now, what shall I say of the vain glory and lightnes of thy heart, sith that euen a light feather in thy Cap, or a strange paire of hose on thy legges, or a gard of veluet vpon thy cloake, or a few filke cuts and iags, haue beene able to make thee to strout, iet, and aduance thy selfe, very proudly, fondly, & peacock-like in the streets, yea, and to make thee desirous to be gazed vpon of all men? What steps hast thou made? What worke hast thou done? What word hast thou spoken, that hath not beene set forth with vanitie and desire of thine owne estimation?

Thy apparell, thy seruice, thy conuersation, thy Table, thy bed, thy entertainment; to be short, in a manner

manner all thy dealings and demeanours, haue fauoured of pride, yea, they haue beene wholly clothed with meere vanitie. Furthermore, thy anger hath beene like a Serpent, thy gluttony like a rauening Wolfe, thy sloth like a lazie Asse, thy enuie farre passing any viper. And herein finally (if thou doe well consider thy selfe) thou shalt find that thou hast gone very farre wandering out of the way, and liued in a very dangerous estate.

*Of misusing thy  
fences and  
benefits of  
Almighty  
God.*

Consider likewise of thy fences, and not onely of them, but also of all the gifts, graces, and benefits that Almighty God hath giuen thee, and consider after what sort thou hast imploied them, and vndoubtedly thou shalt find, that of all these things wherewith thou shouldst haue done the more seruice vnto him, who is the giuer of them all, thou hast made weapons and instruments, wherewithall to offend him the more.

Herein hast thou consumed thy  
strength,

strength, thy health, thy substance, thy life, thy vnderstanding, thy memorie, thy will, thy sight, thy tongue, thine eares, thy hands, and all the rest.

These and many other worse wicked acts, hast thou committed in thy life past; wherefore thou mayst very well say with that great sinner, (who as hee was a great sinner, so was he also a repentant sinner) *I haue sinned (O Lord) above the number of the sands of the Seas, my transgressions O Lord, are multiplied, my offences are exceeding many*: And whereas there were so many things, that might somewhat haue brideled thee, and made thee afraid of Almighty God, as the multitude of his benefits, and his exceeding great goodnesse and iustice: yet for all his benefits thou wouldest neuer acknowledge him, nor for his goodnesse loue him, nor for his iustice feare him: but vtterly forgetting all these things, and closing fast thine eyes from beholding them,

2.Chro.  
36.



them, as one that had beene starke blind, thou hast wilfully wallowed thy selfe in all kind of vices.

Now, if it had so beene, that the commodities and prouocations thou haddest to allure thee to sinne, had beene great: then peradventure thy offences might haue had some pretenced colour of excuse: But what canst thou say for thy self, seeing that euen for trifling matters of no importance, for childish toyes, yea many times without any commoditie at all, thou hast voluntarily sinned, and (as it were) onely in meere contempt and despight of Almighty God? Other men when they sinne, are wont to doe it with some feare and remorse of conscience, or at the least, when the sinne is committed, they are very sorry for it, But thou perhaps hast beene so blind, and so vn sensible, that thou hast committed a thousand sinnes, without any kind of feare, or remorse of conscience, euen as thou hadst thought that there had beene no God at all.

Or

Or if thou haddest beleued that there was a God, yet thy beliefe was like vnto theirs that sayd, *Our Lord shall not see our doings, neither shall the God of Iacob vnderstand them.*

*Psa. 94. 7.*

This is one of the greatest wickednesse in all the world: for among those fixe things which (as Salomon saith) are abhord of Almighty God, one is, *To haue swift feet to runne to doe wickednesse*, That is, to haue a facilitie and swiftnesse, which the wicked haue in offending Almighty God.

*Prou. 6. 18.*

*Of the sinnes and defects that a man may fall into, after he is come to the knowledge of Almighty God.*

### SECT. II.

IN these and many other sinnes, it is certaine that thou hast fallen before thou knewest Almighty God. But after thou didst come to the knowledge of him, (if happily

Iosu. 15. 8.

Iudge 1.

*The not going forward in the way of God, is a turning backward.*

pily thou hast yet knowne him) desire him that he will a little open thine eies, and thou shalt find that euen still for all this knowledge, there are many reliques of the old man, and many Iebusites yet remaining in the Land of promise, because thou hast dealt so fauorably with them, and hast beene so well affected towards them.

Consider then, how in all things thou art full of defects; to wit, in thy duty towards God, towards thy neighbour, and towards thy selfe. Consider how little thou hast profited in the seruice of thy Creator, being so long a time as it is since he called thee. Consider how liuely thy passions are, euen yet vnto this day: How little thou hast increased in vertues, and how thou hast continued euermore at one same stay, euen like an old knotty tree that neuer thriueth: but rather perhaps thou hast turned backward, forasmuch as in the way of God, the not going forward, is a turning backward. At the least

wise

wise consider, as touching thy seruour and deuotion of spirit. Is it well (trowest thou) that thou art now very farre off from that fervent deuotion, which peradventure thou hast had in times past?

Consider also how little sorrow thou hast had for thy sinnes, and how little loue, feare, and hope, thou hast had in Almighty God. Thy little loue towards him, is shewne by the little paines thou hast taken for his sake. Thy little feare is perceiued by the manifold sinnes thou hast committed against him. Thy little confidence and trust in him, is euidently declared in the time of tribulation, by the great raging stormes and troubles of mind which thou sufferedst in that tempest, for that thou hast not perfectly stayed and setled thy heart with the Anchor of Hope.

Furthermore, consider how euill thou hast answered to his diuine inspirations, how vnwillingly thou hast shewed thy selfe to receiue

Eph. 4.  
30.

*We must  
serue God  
according  
to his will,  
and not  
according  
to our owne  
will.*

receiue the light of Heauen, how thou hast griued the holy Ghost, and sufferedst him to crie and call vpon thee so oftentimes in vaine: For in that thou art loth to gainsay thine owne will; thou dost gainsay and resist the will of Almighty God. He calleth thee one way, and thou followest another. He would haue thee to serue him in one worke, and thou wilt serue him in another worke.

And although thou seeest cleerely what the will of Almighty God is, yet if happily thine owne will be set on the contrary, thou seruest him in such things as thine owne will liketh, and not in such things as he would haue thee to serue him. He peradventure calleth thee to inward exercises, and thou turnest to those that be outward. He calleth thee to prayer, and thou giuest thy selfe to reading. His will is that thou shouldest first attend to thine own soules health, before any others: but thou forgettest thy selfe, and settest aside thine owne profit,

profit, to profit others: whereupon it commeth to passe, that thou dost neither profit thy selfe nor them.

To conclude, as often as thy will is contrary to the will of Almighty God, thine alwaies preuaileth, and is the conquerer, and the will of Almighty God hath the ouerthrow.

And if perhaps thou doe any good worke (good Lord) how many defects are there intermingled therein? If thou be giuen to prayer, how oftentimes art thou distracted, heauy, irksome, drowsie, and slothfull: without any reuerence to the Maiesty of Almighty God, vnto whom thou speakest: and thou thinkest the time of prayer very long and tedious vnto thee, and art neuer in quiet vntill thou hast giuen it ouer, that thou maiest attend to thy other busines, that be more agreeable to thy tast and liking.

Now, when thou dost any other good worke, O with what coldness

*How to  
examine  
the defects  
and imper-  
fections of  
thy good  
workes.*

nesse and faintnesse is it done? With how many defects and imperfections is it fraughted? If this be certaine, that Almighty God looketh not so much to the substance of the good worke that is done, as to the intention wherewith it is done, how many good workes (I pray thee) hast thou done in such sort, as they passed away pure and cleane from dust and chaffe, and that neither vanity nor the world hath plucked (at the least) one locke of woole from them? How many hast thou done, mooued onely by the importunity of others, or for custome or manners sake? How many hast thou done onely in regard of thine owne estimation and credit? How many for the pleasing and liking of men, how many onely to satisfie thine owne tast and contentation? And how few hast thou done sincerely and purely for the loue of God, without hauing some kind of vaine respect of the world?

Now, if thou consider how  
thou

thou hast done thy duty towards thy neighbours, thou shalt find, that thou hast neither loued them, as Almighty God commandeth thee, nor beene sorry for their aduersities, as for thine owne, nor indeuoured to helpe them in their troubles, neither yet hast thou had so much as euen pittie and compassion vpon them: yea, peraduenture, in steede of taking compassion vpon them, thou hast disdained and grudged at their doings, though it be certaine, that true iustice taketh pittie and compassion, and false and counterfeit iustice disdaineth and indignation. At the least, as touching that bond of loue which the Apostle so oftentimes requireth of vs, commanding vs to loue one another, as members of one same body, (sith we be all partakers of one same Spirit) consider how farre off thou hast beene from hauing that loue. How oftentimes hast thou omitted to relieue the poore, to visit the sicke, to helpe the widowe, and to be a protector and

*Of want of  
duty to-  
ward thy  
neighbour.*

*True iustice  
taketh com-  
passion, and  
false iustice  
indignati-  
on.*

*Eph. 4. 4.*

and mediator for him that could do very little for himselfe? Vnto how many persons hast thou giuen offence with thy wordes, with thy deeds, and with thy answers? how oftentimes hast thou preferred thy selfe before thy equals, despised thy inferiors, and flattered thy superiors? Crouching and creeping down like a sly Emmet to the one sort, and strouting and aduauncing thy selfe very proudly, like an Elephant to the others?

But now, if thou wilt take a view of thy selfe, and put thy hand into thine own bosome, O how leproous shalt thou plucke it out againe, and what deepe festered wounds shalt thou find within thee? How greene and liuely shalt thou find within, the rootes of pride, the loue of honour and estimation? The trickling of vaine glory, and hypocrisie priuily dissembled? Wherewith thou labourest to couer thy defects, and wouldst gladly seeme to be another maner of man, then in very deede thou art?

art? What a louer art thou of thine owne worldly gaine and commoditie, and of the pleasure and delights of thy flesh, whereunto oftentimes, vnder the colour of necessitie, thou doost not onely provide, but also serue: thou doost not onely sustaine it, but also pamper and cherish it with great delicacie? Again, if one of thine equals doe but take the right hand of thee, or set his foote somewhat before thee, or sit about thee at the Table, how quickly doe the rootes of enuie bud forth and shew themselves? And if another doe but a little touch thee in a point of estimation (good Lord) what a suddaine and furious cholericke rage dost thou fall into?

But among all other euils, who is able to expresse the loosenesse of thy tongue, the lightnesse of thy heart, the stubburnnesse of thine owne will, and thy vnconstancy in good purposes? How many waste and void words doe issue from thy tongue? how much vaine

C

and

and needlesse language dost thou fondly lauish out in a day? How much dost thou babble and talke to the derogation and hinderance of thy neighbour, and to the praise and commendation of thy selfe? How seldome times dost thou denie thine owne will, and giue ouer the pray, whereupon it feedeth, to fulfill either the will of Almighty God, or of thy neighbour?

*It is necessarie to haue the victorie ouer our selues, if we w<sup>ill</sup> inde to be perfectly vertuous.*

Consider this point attentiuely, and thou shalt find that it is very rare and seldome, that thou hast obtained the victorie ouer thy selfe, and thine owne peruerse will: whereas in very deepe, it was alwayes necessarie for thee to haue this victorie, in case thou minde to be perfectly vertuous.

Now, what shall I say of thy inconstancie in thy good purposes, but (to conclude in few words) that there is no Wethercocke that so lightly turneth with eucry wind as thou dost, with the least puffle of euery trifling occasion that is offered vnto thee.

What

What else is all thy whole life but very childish toyes, and (as it were) a weauing and vnweauing, purposing a thing in the morning, and breaking it at Euening; yea, and sometimes thou tarriest not so long, but changeest & alterest thy determinations, if not out of hand, yet in the very same houre. Now what other thing is this, but to be like vnto that lunatike man mentioned in the Gospell, whom the Disciples of our Sauour could not heale, not, that his disease was so great?

In like maner, the lightnesse of thy heart, the ficklenesse, mutability, vnstedfastnesse, and pusillanimity, thereof are such, as they can as hardly be expressed. For it is manifest, that thy heart changeth and varieth into so many diuers shapes and formes, as there changeth diuers occasions and accidents vnto it euery houre of the day, and that without any firmenesse or constancy at all. How soone is it distracted with euery trifling businesse?

C 2



nesse? How lightly powreth it out all that it hath, and how little trouble and aduersity, is able to vex and torment it, yea, and vtterly to ouerwhelme it?

To conclude, when thou hast well examined and made thine account aright, and seest what thou hast, and what thou wantest, thou shalt surely finde, that thou hast good cause to be afraid, least all that thou hast, be but onely a very deceit and a meere shadow of vertue, and euen a false and counterfeit iustice: forsomuch as thou hast no more in thee, but a little taste of Almighty GOD, which may perhaps saue more of the flesh then of the spirit. And yet it may so be, that herewith thou thinkest thy selfe to be safe and secure: yea, peraduenture thou wilt not sticke to say with the proud Pharisee, *That thou art not as other men be*: Because they haue not that taste and feeling which thou hast. Whereas on the other side, thou hast the bosome of thy soule, full

Luk. 18.  
11.

of

of selfe loue, and of thine owne obstinate will, and of all the other foule defects and inordinate passions before mentioned. So that all the substance of this gay shew of vertue and goodnesse, is no more in effect, but to say Lord, Lord, and not to doe the will of our Lord: This is to immitate the counterfeit iustice of the Pharisees, and to be, that luke-warme man (to wit, neither hot nor cold) in the seruice of God, which is spoken of in the Apocalips, whom Almighty God vomiteth out of his mouth.

All these things (Christian brother) thou oughtest to consider very diligently with thy selfe, and to direct this consideration to this end, that thou maiest hereby procure sorrow and griefe for thy sinnes, and attaine to the knowledge of thine owne miserie: that by the one thou maiest desire pardon of our Lord for thine offences past, and by the other vertue and grace, neuer to offend him any more.

C 3

Of

*Of the accusation of a mans owne  
conscience and of the abhorring  
and contempt of himselfe.*

SECT. III.

**A**fter a man hath thus considered the multitude of his sins, and scene himselfe, how he is on euery side loden, and ouercharged with the burden of the same: his part is to humble himself, & to haue as great a sorrow and compunction as he may possibly, and to desire to be contemned and despised of all creatures, for that he hath thus despised the Creator of them all. For the furtherance of which desire, he may helpe himselfe with a very deuout consideration of an ancient Father, who speaking of this confusion of conscience, and of the contempt of our selues, hath these words.

Let vs consider my brethren, our owne great vilenesse, and how greatly we haue offended Almighty

mighty God; and let vs humble our selues before him, as much as we can possibly. Let vs be afraid to lift vp our eyes toward heauen, and let vs strike our selues with that Publican in the Gospell, that Almighty God may take pity and compassion vpon vs. Let vs enforce our selues, and take armes against our owne malice and wickednesse. Let vs become Iudges ouer our selues, and let euery one of vs say within himselfe; If our Lord hath beene so reprochfully handled for my sake, if he haue suffered so great torments and most grieuous paines for the finnes that I haue committed, why should not I abase and despise my selfe, being the very person that hath sinned? God forbid that I should euer presume any thing more of my selfe, then of a most vile and filthy dunghill, whose horrible stench euen I my selfe cannot well abide. I am he that hath despised Almighty God. I am he that hath sought

Luk. 18.  
13.

1. Cor. 11.  
31.

means to crucifie him againe vpon the Crosse: & me thinketh that all the whole frame of this world, crieth out with open voice against me, saying: This is he that hath offended and despised our common Lord. This is that wicked & vngatefull wretched creature, that hath rather bin moued with the guilefull baites of the Diuell, then with the great benefits of Almighty God. This is he that hath beene more delighted with the malice of the Diuell then with the bountifull goodnesse and fauour of Almighty God. This is he, that could neuer be induced to vertue & goodnesse, with the fatherly louing cherishings, & entertainments of Almighty God, neither could he euer be made afraid with his dreadfull and terrible iudgements. This is hee, that hath (so much as lyeth in him) defaced the power, wisdom, and goodnesse of Almighty God, and brought them into contempt. This is he, that hath beene more afraid to offend a feely weak man, then the omnipotencie of Almighty

Almighty

Almighty GOD. This is, hee that hath beene more ashamed to commit a filthy act before a rude Plowman of the Country, then before the presence of Almighty God. This is he, that hath rather loued and chosen, to enioy a little stinking dung and myre, here vpon the earth, then the euerlasting chiefe felicity in the Kingdome of heauen. This is he, that hath fixed his eyes vpon rotten and corruptible creatures, and vtterly neglected the Creator. What shall I more say? There is nothing so filthy, nothing so abominable, that he hath refrained to commit in the presence of Almighty God, without hauing any respect or shame of so great a Maiestie. Wherefore all creatures doe crie out after their manner against me, and say; This is that lewd Caytiue that hath abused vs all, for whereas he ought to haue employed vs in the seruice and glory of our Creator, he hath made vs to serue the will and pleasure of the Diuell: peruertering all such things, to the iniury and re-

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proch

proch of the Creator, as he had created for his seruice.

His soule was beautified with the Image of God, and he hath disfigured this diuine Image, and clothed it with our vile Image and likenesse. He hath beene more earthly then the earth it selfe, more slippery then the water, more mutable then the wind, more enkindled in his appetites then the fire, more hardned then the very stones, more cruell against himselfe then the wild beasts, more spitefull and venomous against others, then the very Cockatrice. What neede I to vse many words? He hath neither feared Almighty God, nor made account of men, and therefore he hath cast abroad his poison (as much as in him lay) vpon many persons, alluring them to beare him company in all his sinnes and wickednesse. He hath not beene content, to be himselfe alone iniurious, and reprochfull against Almighty God, but would haue many others also, to be partakers  
and

and companions with him, in his sinfull, wicked, and iniurious doings. Now, what shall I say of his other abhominable naughtinesse? His pride hath beene so great, that he would not be subiect vnto Almighty God, nor submit his necke vnder the sweete yoke of his obedience, but would rather liue as he himselfe thought best, and fulfill his owne will in each point, rebelling (so much as lay in him) against Almighty God. If Almighty God did not fulfill his appetites and desires, or if he sent him any troubles or aduersities, he was in as great an anger and rage against him, as he would haue bin against one of his seruants. In all his doings he would be praised, as well in the wicked as in the good, as though he had bin Almighty God himselfe, to whom onely it appertaineth to be praised in all his workes, for as much as all that he doth is good, or ordained to goodnesse. What shall I say more? He hath beene more proud (in some degree) then Lucifer,  
more

more presumptuous then *Adam*; for they being (as they were) full of clearenesse and beautie, had some motiue, and prouocations to presume of themselves, but this vngenerous sinfull caitife, being in verie deed a filthy and stinking dunghill, what should moue and prouoke him to esteeme himselfe in any respect? All creatures doe therefore iustly crie out against me, and say, Come, let vs destroy this wicked sinfull wretch, that hath done such great wrong and villany to our Creator. The earth saith, why doe I beare him? The Water saith, why do I not drowne him? The Ayre saith, why doe I giue him breath? The Fire sayth, Why doe I not burne him? Hell saith, why doe I not swallow him vp and torment him? Alas, alas, miserable wretch that I am, what shall I doe? Whither shall I goe, seeing all things are in armes against me? Where shall I hide my selfe? Who will receiue me, seeing I haue offended all things? Almighty

mighty God I haue despised, the Angels I haue made angry, the Saints I haue dishonored, Men I haue offended and scandalized, and all creatures I haue most wickedly abused.

But to what end doe I make so long a discourse? for in that I offended the Lord and Creator of all things, I haue also offended all creatures together in him. I know not therefore, poore wretched sinfull (caitife that I am) whither I may goe, forasmuch as I haue made all things to become my enimies. Among all the things that I see about me, I can find nothing that will take my part, inso much that euen mine owne very conscience barketh against me, and all my bowels doe accuse me, and rent me in peeces. Wherefore, I will weepe continually, I will lament my wretchednesse, like a poore miserable creature, I will neuer cease weeping, so long as I liue in this vale of miserie, I will expect, if (perhaps) my most mercifull Sauour will  
vouch-

vouchsafe to turne his pitifull eyes towards me. I will cast my selfe downe at his feete, and with all the humility and shame that I can, I will say vnto him, O Lord, I am that great enemy of thine, which in presence of thy diuine eyes, haue committed most wicked and abominable offences, I acknowledge my selfe to be guilty here before thee, I confesse my wickednesse to be so great, that although I alone should suffer all the paines and torments, that both the diuels and damned persons doe suffer in hell, yet should I not be able with all this, to make a sufficient satisfaction for all that which my sinnes haue deserued. Wherefore, I beseech thee (O Lord) to cast the cloke of thy mercy ouer me, thy poore, wretched, and sinfull creature, and let the greatnesse of thy goodnesse overcome and couer my wickednesse. Let the most sweet louing father reioyce, at the comming home againe of his prodigall sonne. Let the good shepherd

heard reioyce at the recouery of his lost sheepe. Let the pittifull woman reioyce at the finding of her lost groat. O how happy and ioyfull shall that day be, when thou shalt cast thy armes about my necke, and giue me the sweet kisses of peace! Howbeit, to obtaine this gracious benefit, I know now what I will doe, I will take Armes against my selfe, and I will be more cruell and rigorous against my selfe, then any other: I will afflict and punish my selfe all manner of waies, with labours and paines, and I will despise my selfe as a most stinking and filthy dunghill: yea, I will reioyce whensoever I shall be despised and dishonoured, howsoever the same shall happen vnto me. I will be glad also, when my shame shall be discovered and published abroad.

And because I alone am not sufficient to abhorre and despise my selfe, I will ioine all creatures in the whole world vnto me, and will desire to be punished and despised

pised by euery one of them, for so much as I haue despised the Creator of them all. This shall be vnto me a treasure, which I will very earnestly desire, namely, to heape paines and despights against my selfe, and to loue them with hearty affection, that shall helpe me herein. All the consolations and honours of this life, shall be a torment vnto me, and I will account them all to be my most deceitfull and flattering enemies. I beleue assuredly, that in case I shall doe thus, I shall prouoke all things (notwithstanding I haue offended them) to take pittie and compassion vpon me: and that these creatures which before cried out against me, will now after their manner, pray and intreat in my behalfe. Wherefore, I am contented, that all dishonours, reproches and punishments, doe runne vpon me on euery side, so that by them I may be brought to my most sweet and mercifull Lord. And as for all honour, pleasure, and delight, they shall

shall be banished away quite from me, insomuch as the very names of them, shall no more be heard in my house. In all things I will seeke nothing else, but only the honor of my Lord God, and the contempt and confusion of my selfe.

Hetherto are the words of that auncient and godly Father, which will vndoubtedly be a very great helpe vnto him, that shall deuoutly meditate vpon them, to procure and ingender in him, these foure notable affections: To wit, first, Sorrow for sinne: Secondly, the feare of God: Thirdly, a holy hatred of himselfe: And fourthly, a desire to be contemned and despised, for Gods sake.

Of the first affection proceedeth repentance, which washeth away all our sinnes past.

In the second is contained the feare of God, which excludeth all sinnes that are to come.

By the third, is obtained a hatred of himselfe, against the loue of himselfe.

And



And by the fourth, is obtained true humility, against the desire of the glory of the world.

*What effects are caused, by having a holy hatred and contempt of a mans selfe.*

Whosoever is desirous to obtaine these foure vertues, must exercise himselfe in these and such like considerations. But especially hereby is obtained, this holy hatred of a mans selfe, whose office is, not onely to eschewe the cherishings and delicacies of the body, and to procure to himselfe paines and labours, but also much more to despise all manner of dignity, honour, and estimation of the world, and to loue all kind of contempt and dishonour for Gods sake. And this affection appertaineth properly vnto humility, which is a very inward and hearty contempt, of our selues: which contempt, commeth of the true knowledge of our selues, and of the consideration of our owne sinnes.

I speake this, to the intent, that such as be louers of true humility, may vnderstand, that out of this  
very

very same fountaine, from whence that water is drawne, that may cause in vs an hatred and abhorring of our selues, is that other water drawne also, that sustaineth and watereth the Tree of true humility, out of which Tree all vertues doe spring.

*All vertues doe spring out of humility.*

### *Meditation for Tuesday Morning.*

#### *Of the miseries of this life.*

*This day thou hast to meditate upon the condition and miseries of this life, that thou maist by them vnderstand, how vaine the glory of this world is, seeing it is built upon so weake a foundation: and how little account a man ought to make of himselfe, being (as he is) subject to so many miseries.*

**N**OW for this purpose thou hast to consider first, of the  
vilenesse



vilenesse of the originall and birth of man : to wit , the matter whereof he is compounded ; the manner of his conception ; the griefes and paines of his birth ; the frailty and miseries of his body , according as hereafter shall be entreated. Then thou hast to consider the great miseries of the life that he liueth in , and chiefly these seauen.

*1. Of the shortnesse of this life.*

Psal. 90.  
10.

**F**irst , consider how short this life is , seeing the longest tearme thereof , passeth not threescore and tenne , or fourescore yceres. For all the rest , (if any mans life be drawn a little longer) is but labour and sorrow. And if thou take , out of this the time of our infancie , which is rather a life of beasts then of men , and withall the time that is spent in sleeping , at which time we haue not the vse of our senses and reason : thou shalt find , that our life is a great deale shorter then it seemeth

seemeth vnto vs. Besides all this , if thou compare this life , with the eternitie of the life to come , that endureth for euermore , it shall scarcely seeme so much as a minute. Whereby thou maist perceiue , how farre out of the way those persons are , who to enioy the little blast of so short a life , doe hazard to loose the quiet rest of the blessed life to come , which shall endure euerlastingly.

*2. Of the vncertainty of our life.*

**S**econdly , consider how vncertaine this life is , (which is another misery besides the former) for it is not onely of it selfe very short , but euen that very small continuance of life that it hath , is not assured , but doubtfull. For how many (I pray thee) doe come to the age of those threescore and tenne , or foure-score yceres , which we speake of ? In how many persons is the web cut off , euen at the first , when it is scarcely begunne to be wouen ?

women ? how many doe passe a way out of this world, euen in the flower, as they tearme it, of their age, and in the very blossoming of youth ? *Yee know not* (saith our Saviour) *when our Lord will come, whether in the Morning, or at Noone-day, or at Midnight, or at the time of the Cock-crowing.* That is to say, yee know not whether he will come in the time of infancy, or of child-hood, or of youth, or of age. For the better perceiuing of this point, it shall be a good helpe vnto thee to call to minde, how many of thy friends and acquaintance are dead, and departed out of this world; and especially remember thy kinsfolke, thy companions and familiars; and some of the worshipfull and famous personages of great estimation in this world, whom death hath assaulted and snatched away in diuers ages, and vtterly beguiled and defeated them, of all their fond designements and hopes.

I know a certaine man, that hath

hath made a memoriall, of all such notable personages as he hath knowne in the world, in all kind of estates which now are dead: and sometimes he readeth their names, or calleth them to minde, and in rehearfall of euery one of them, he doth briefly represent before his eyes, the whole tragedy of their liues, the mockeries and deceits of this world, and with all, the conclusion and end of all worldly things. Whereby he vnderstandeth, what good cause the Apostle had to say, that the *figure of this world passeth away.* In which words, he giueth vs to vnderstand, how little ground and stay the affaires of this life haue: seeing he would not call them very things indeede, but onely figures or shewes of things, which haue no being, but onely an appearance, whereby also they are the more deceitfull.

3. Of

1. Cor. 7.  
13.

3. *Of the frailty and bricklenesse  
of this life.*

**T**Hirdly, consider how fraile and brickle this life is, and thou shalt find, that there is no vessell of glasse so fraile as it is; insomuch, as a little distemperature of the aire, or of the sunne, the drinking of a cup of cold water, yea, the very breath of a sicke man, is able to spoile vs of our life: as we see by daily experience of many persons, whom the least occasion of all these that we haue here rehearsed, hath beene able to end their liues, and that euen in the most flourishing time of all their age.

4. *Of the mutability of this life.*

**F**ourthly, consider how mutable and variable this life is, and how it neuer continueth in one selfe same stay. For which purpose,

pose, thou must consider the great and often alterations and changes of our bodies, which neuer continue in one same state and disposition. Consider likewise, how farre greater the changes and mutations of our mindes are, which doe neuer ebbe and flowe like the Sea, and be continually altered and tossed with diuers windes and surges of passions, that doe disquiet and trouble vs euery houre. Finally consider, how great the mutation in the whole man is, who is subiect to all the alterations of fortune, which neuer continueth in one same being, but alwaies turneth her wheele, and rowleth vp and downe, from one place to another. And aboue all this, consider how continuall the moouing of our life is, seeing it neuer resteth day nor night, but goeth alwaies shortning from time to time, and consumeth it selfe, like as a garment doth with vse, and approacheth euery houre neerer and neerer vnto death.

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Now

Psal. 50. 6.

Now by this reckening, what else is our life, but (as it were) a flower, that buddeth in the morning, and fadeth away at Noone day, and at Euening is cleane dried vp? This very comparison maketh the Prophet in the Psalme, where he sayth. *The morning (of our infancie) passeth away like an herbe, it blossometh in the morning, and suddamely fadeth away, and at euening it decayeth and waxeth hard, and withereth away.*

5. *Of the deceitfulnesse of this life.*

**F**ifthly, consider how deceitfull our life is, which peraduenture, is the worst property it hath; for by this meane it deceiueth vs, in that being in very deed filthy, it seemeth vnto vs beautifull, and being but short, euery man thinketh his owne life will be long; and being so miserable (as it is indeede) yet it seemeth so amiable, that to maintaine the same, men will not flicke to runne through all dangers,

gers, trauels, and losses (be they neuer so great.) Yea, they will not spare to doe such things for it, as whereby they are assured to be damned for euer and euer in hell fire, and to loose life euerlasting.

6. *How that little time we haue to liue, is also subiect to many miseries, both of body and mind.*

**S**ixtly, consider how besides this that our life is so short, (as hath beene said) yet that little time we haue to liue, is also subiect vnto diuers and sundry miseries, as well of the mind, as of the body: in somuch as all the same being duly considered and layd together, is nothing else but a vale of teares, and a maine Sea of infinite miseries.

Saint *Ierom* declareth of *Zerues* that most mighty King (who threw downe Mountaines, and dried vp the Seas) that on a time he went vp to the toppe of a high hill, to take a viewe of his huge Armie which

which he had gathered together, of infinite numbers of people : and after he had well viewed and considered them , it is said that he wept , and being demanded the cause of his weeping , he answered and sayd ; I weepe because I consider, that within these hundred yeeres, there shall not one of all this huge Army, which I see here present before me , be left aliue. Whereupon Saint *Ierom* saith these words : O that we might (saith he) ascend vp to the toppe of some Tower, that were so high, that we might see from thence all the whole earth vnderneath our feete ! from thence shouldest thou see the ruines and miseries of all the World.

Thou shouldest see Nations destroyed by Nations , and Kingdomes by Kingdomes. Thou shouldest see some hanged , and others nurthered : some drowned in the Sea, others taken prisoners. In one place thou shouldest see marriages and mirth , in another , dolefull mourning

mourning and lamentation. In one place thou shouldest see some borne into this world , and carried to the Church to be christened , in another place thou shouldest see some others die, and carried to the Church to be buried. Some thou shouldest see exceeding wealthy, and flowing in great aboundance of lands and riches , and others againe in great pouerty , and begging from doore to doore.

To be short, thou shouldest see not onely the huge Army of *Xerxes*, but also all the men, women, and children of the world, that be now aliue, within these few yeeres, to end their liues , and not to be seene any more in this world.

*2. Of the externall diseases and calamities that happen to mens bodies, and of the inward afflictions and cares of the mind.*

Consider also the diseases and calamities that may happen to mens bodies , and withall , all the afflictions

afflictions and cares of the minde. Consider likewise, the dangers and perills that be incident, as well to all estates, as also to all the ages of men, and thou shalt see very evidently, the manifold miseries of this life. By the seeing whereof thou shalt perceiue how small a thing all that is, that the world is able to giue thee, and this consideration may cause thee more easily to dispise and contemne the same, and all that thou maist hope to receiue from it.

### 8. Of Death.

**A**fter all these manifold miseries and calamities, there succeedeth the last misery, that is Death, which is, as well to the body as to the soule, of all terrible things the very last and most terrible. For the body shall in a moment be spoiled of all that it hath, and of the soule there shall then be made a resolute determination; what shall become of it for euer & euer.

*¶ The*

*¶ The second Treatise, containing a consideration of the miseries of mans life: wherein the former Meditation is declared more at large.*

**H**ow great the miseries are, that the nature of mankind is subiect vnto by reason of sinne, there is no tongue able to expresse. And therefore Saint *Gregorie* sayd very well, that onely our two first Parents, *Adam* and *Eue*, who knew (by experience) the noble condition and state wherein Almighty God created Man, vnderstood perfectly the miseries of man. Because, they calling to mind the felicity and prosperous estate of that life which they had once enioyed; saw more clearly, the miseries of the banishment, wherein they remained through sinne.

But the children of these our two miserable Parents, as they neuer knew what thing prosperitie

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and good hap was, but were alwayes fostered and brought vp in miserie: so they knew not what thing misery is; because they neuer knew what prosperity was; yea, many of them are (as it were) persons in a meere frenzie, so farre void of sense, as they would (if it were possible) continue perpetually in this life, and make this place of banishment, their Country: and this prison their dwelling house; because they vnderstand not the miseries.

Wherefore, like as they that are accustomed to dwell in places of vnsaury and stinking ayre, doe feelee no paine nor trouble of it, by reason of the custome and vse they haue thereof; euen so these miserable persons vnderstand not the miseries of this life, because they are so inured and accustomed to liue in them.

Now, that thou maist not likewise fall into this foule deceit, nor into other greater inconueniences that are wont to follow hereof,

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consider (I pray thee) with good attention, the multitude of these miseries, and before all other, consider and weigh the miseries that are in the first beginning and birth of a man, and afterwards, the condition and life that he liueth.

*¶ Of the Originall and birth  
of Man.*

**T**O beginne the matter therefore at the very originall, consider first, of what matter mans body is compounded; for by the worthinesse or basenes of the matter, oftentimes the condition of the worke is knowne. The holy Scripture saith, that Almighty God created man of the slyme or dyrt of the earth. Now of all the Elements, earth is most base and inferiour: and among all the parts of the earth, slime is most base and vile. Whereby it may appeare, that Almighty God created man of the most vile and basest thing of the world. In so much, as euen the

Gen. 2. 7.

D 5 Kings,



*Slime dirt  
is the com-  
mon father  
both to  
weeds and  
to men.*

Kings, Emperors and Popes, be they neuer so high, famous and royall, are euen slime and dyrt of the earth. And this thing vnderstood the Egyptians right well, of whom it is written, that when they celebrated yeerely the Feast of their Natiuitie, they carried in their hands certaine hearbs that grow in myre and flymie ditches; to signifie thereby, the likenesse and affinitie that men haue with weeds and slime dyrt: which is the common father both to weeds and to men. Whereof, if the matter of which we are made, be so base and vile; whereof art thou so proud thou dust and ashes? Whereof art thou so lofty thou stinking weed and dirty slime?

Now, as concerning the manner and workmanship, wherewith the worke of this matter is so wrought, it is not to be committed to writing, neither yet to be considered vpon, but to be passed over with silence and closing vp our eyes, that we behold not so filthy a thing

thing as it is. If men knew how to be ashamed of a thing, whereof in reason they ought to be ashamed, surely they would be ashamed of nothing more, then to consider the manner how they were conceiued. Concerning which point I will touch one point onely, and that is, that whereas our mercifull Lord and Sauour came into this world, to take vpon him all our miseries, for to discharge vs of them: onely this was the thing which he would in no wise take vpon him.

And whereas he disdained not to be buffeted, and spitted vpon, and to be reputed for the basest of all men: onely this he thought was vnseemely, and not meete for his Maiesty, to wit, if he should haue beene conceiued in such manner and order as men are. Now, as touching the substance and food, wherewith mens bodies are nourished, before they be borne into this world, it is not so cleane a thing, as that it ought once to be named. No more ought a number of



of other vncleane things, that are daily seene at the time of our birth.

*Of the birth of Man, and of his first entry into this World.*

**L**ET vs now come to the birth of Man, and his first entry into the World: Tell me (I pray thee) what thing is more miserable, then to see a woman in her travell, when she bringeth forth her child? O what sharpe agonies and bitter pangs doth she feele? What painfull toyls and throwes doth she make? What dangerous gripes and quames is she in? What pittifull skrykes and groanes doth she utter? I omit here to speake of many monstrous, strange and overthrowing births. For if I should make rehearfall of them, I should neuer make an end. And yet (all this notwithstanding) when the feeble creature commeth into the world, it commeth (God wot) weeping and crying, poore, naked, weake,

and miserable, it is vtterly destitute, and in necessity of all things, and vnable to doe any thing.

Other liuing things are borne with shooes vpon their feet, and apparrell vpon their backe, some with wooll, other with scales, others with feathers, others with leather, others with shels; in so much as the very Trees come forth couered with a rinde or barke, yea, and sometime for failing, they be double barked: onely Man is borne starke naked, without any other kind of garment in the world but onely a skinne, which is all riuelled, foule and loathsome to behold, wherein he commeth lapped at the time of his birth. With these ornaments creeper he into the world, who after his comming, groweth vnto such fond ambition, and pride, that a whole world is scarcely able to satisfie him.

Moreouer, other liuing things at the very houre of their comming into the world, are able immediately

*Man weepeth so  
soone as hee  
is borne in-  
to this  
world: but  
he laugh-  
eth not  
untill for-  
ty daies  
after his  
birth.*

ately to seeke for such things as they stand in need of, and haue ability to doe the same. Some can goe, others can swim, others can fly: to be short, each of them is able (without any instructor) to seeke for such things as it hath need of: onely man knoweth nothing, neither is able to doe any thing, but must of necessity be carried in other folkes armes. How long time is it before he can learne to goe? and yet he must beginne to crawle vpon all foure, before he can goe vpon two. How long time is it before he can speake so much as one word? And not onely before he can speake, but also before he can tell how to put meate into his owne mouth, vnlesse some others doe helpe him?

One thing I must confesse he can doe of himselfe, (that is) he can cry and weepe. This is the first thing he doth, and this is the onely thing he can doe without any teacher. And although he can also laugh of himselfe, yet can he not do

it

it before he be forty dayes old; notwithstanding that, he is euer more weeping from the first houre of his coming into the world. Whereby thou maist vnderstand, how farre more prompt and ready our nature is to puling and weeping, then to ioy and mirth.

O meere folly and madnesse of men, (saith a wise man) who of so poore, naked and base beginning, doe perswade themselues, that they are borne to be proud.

*Of the body of Man.*

**N**OW, as concerning the very body of man (whereof men esteeme themselues so much, and take such a vaine conceit) I would thou shouldest consider with indifferent eyes, what our bodies are in very deed: how gay and beautifull soeuer they appeare to our outward sight. Tell me (I pray thee) what other thing is the body of a man, but only a corrupt and tainted vessell, which incontinently

floweth

fowreth and corrupteth whatsoever liquor is powred into it? What other thing is a mans body, but only a filthy dunghill, couered ouer with snow; which outwardly appeareth white, and within is full of filth and vncleannesse? What muckhill is so filthy? What sinke auoydeth such foule and filthy geare out of all his Channels, as a mans body doth by seuerall meanes and wayes? The trees, the hearbs, yea, and certaine liuing beasts also, doe yeeld out of them very sweet and pleasant sauiours; but man yeeldeth and auoydeth from him, such lothsome and foule stinking stuffe, as he seemeth truly none other thing, but only a fountaine of all sluttishnesse and filthinesse.

It is written of a great wise Philosopher called *Plotinus*, that he was ashamed of the condition and basenesse of his body, insomuch, as he was very vnwilling to heare any talke of his lynage and pedigree: neither could he euer be induced with any perswasions, to

giue

giue his consent, that any should portraitt him out in picture, saying, that it was sufficient, that he himselfe carried with him all the daies of his life, a thing so filthy, and so vnworthy the noblenesse of his soule, although he were not bound to leaue behind him a perpetuall remembrance of his owne dishonour.

It is written also of *Isidorus*, that vpon a time whilst he was at meat, he was not able to refraine from weeping, and being demanded why he wept? he answered: I weepe, because I am ashamed to be here feeding vpon the corruptible meate of beasts, whereas I was created to be in the company of Angels, and to feed vpon heauenly foode with them.

*Isidorus.*

*Of*

*Of the miseries and conditions of this life, and first of the shortnesse of the same.*

SECT. I.

**A**fter this, consider the great and manifold miseries of mans life, and especially these seauen, to wit, how short this life is; how vncertaine, how fraile, how inconstant, how deceitfull, and finally, how miserable it is: This done, thinke vpon the end hereof, which is death.

*Of the shortnes of our life.  
Iob 14. 5.*

Consider then first of the shortnesse of our life, which thing the holy man *Iob* considered when he said: *O Lord, the daies of man are very short, and thou knowest the number of the moneths that he hath to liue.*

We see at this day what a great matter it is for one to liue threescore and tenne, or fourescore yeeres, and this is commonly the ordinary rate of mans life; in-  
much

much as when they liue so long they account themselves not to be euill dealt withall, as the Prophe signifieth, when he saith: *The daies of man are at the uttermost but threescore and tenne yeeres, and if the strongest doe reach to fourescore, all that followeth is but labour and griefe.*

*Psal. 90.  
10.*

Now, if thou wilt deuide this account in parts, and not reckon it thus in a grosse summe, it seemeth vnto me, that thou canst not well reckon the time of our infancy for any part of our life, and much lesse the time that is consumed in sleepe, because the life of infancy, when we are not as yet come to the vse of reason (which onely sheweth vs to be men) cannot well be called the life of men, but rather the life of beasts: euen as it were the life of a yong goat, that goeth here and there skipping and leaping; especially, because we see that in all that age, there is nothing either learned or done, that may well be-  
seeme the dignity of a man.

*The time of infancy.*

Now,

*The time  
consumed  
in sleepe.*

Now, as touching the time that is spent in sleepe, I see not how it may be called the time of life, seeing the principall part of our life is, to haue the vse of our senses and reason, which as then both the one and the other are suspended in vs, and (as it were) dead. And therefore a certaine Philosopher said, that in the halfe of a mans life, there is no difference betweene the happy man and vnhappy, for so much as during the time of sleepe, all men are equall, because they be then (as it were) dead. It is cleare, that if a King should be detained as a prisoner for the space of one or two yeeres, we cannot say and say truly, that he reigned during that time, seeing he inioyed not that Kingdome, nor gouerned the same like a King. How then can it be said, that a man liueth whiles he sleepeth, seeing (during that time) the signiory and vse of his reason, yea, and of his senses also, by which he liueth, stand as it were in suspension?

For

For this cause, a certaine Poet termed sleepe, the cousin germane of death. And another called it the brother of death, for the likenes and resemblance which he perceiued to be betweene the one and the other.

Now then, if so great a part of our life be spent in sleepe, what a great part is that wherein it cannot be said that we doe liue in all? And if it be the common custome of men to sleepe the third part of the day and night, which is eight whole houres, (although there be a great sort that doe not content themselues therewith) it followeth by this account, that the third part of our life is consumed in sleepe: and so consequently, that during that time, we doe not liue. So that hereby thou maiest perceiue, what a great part of our short life is spent in sleepe euery day. This account therefore being thus made, (which vndoubtedly is a very true account) how much is that remaineth of a mans very life indeed,

euery

*The third  
part of our  
life is con-  
sumed in  
sleepe.*

euē of such I meane as liue longest?

Certainly that Philosopher had very great reason to doe as he did, who being demaunded what he thought of the life of man? turned himselfe about before them that made the demaund, and suddainly departed out of their sight: giuing them thereby to vnderstand, that our life is no more but onely a turne about, and of short continuance.

Our life is no more but (as it were) the shooting of a starre, that passeth at a tryce, and flasheth quickly away, and within a little while after, euē that very signe that was left behind, vanished out of sight also. For within very few daies after a man is departed out of this life, the very remembrance of him dyeth with his life; be the personage neuer so great or honourable. To conclude, this life seemeth so short to many of the ancient wisemen; that one of them termed it a dreame, and another

(not

(not contented therewith) called it the dreame of a shadowe: seeming to him, that it was ouermuch to call it the dreame of a true thing indeede, being (as he thought) none other then a dreame of a vaine and frivolous thing.

Againe, if we compare the small remnant of this life that we here liue, with the life to come, how much lesse will it yet appeare? Ecclesiasticus sayth very well, *If the number of a mans dayes be an hundred yeeres, it is very much.*

Now what is all this, (being compared with the life euerlasting) but as it were a drop of water compared with all the whole Sea? And the reason hereof is euident, for if a starre (which is farre greater then all the whole earth) being compared with the rest of heauen, seemeth so small a thing: how small shall this present life (which is so short) seeme to be, being compared with the life to come, which shall neuer haue end? And if (as the Astronomers affirme) all the whole earth in

compa-

*To compare this small remnant of our life with the life euerlasting that is to come. Eccl. 18.8*

comparison of heauen, be but (as it were) a little pinns point, because the incalculable greatnesse of the heauens, causeth it to seeme so small a thing, what shall this little puffe of our short life seeme to be, if it be compared with the life euerlasting, which is infinite, undoubtedly it will seeme nothing at all? For if a thousand yeeres in the sight of Almighty God, be no more but as it were yesterday, which is now past and gone, what shall the life of one hundred yeeres seeme to be, but onely a very nothing?

And thus it seemed to the damned persons, when they make comparison betweene this life, which they haue left behind them, with the eternitie of the torments which they shall suffer for euermore. As they themselues doe confesse in the booke of Wisedome, in these words: *What hath our pride auerled us, and the pompe of our riches.* All these things are past away as were a shadow that flyeth, and as one

*that rideth swiftly in post, or as the Ship that passeth by the waters, and leaveth no signe where it hath gone: or as an Arrow shot at a certaine marke, which so soone as the aere hath once opened and made him his way, forthwith it closeth it up againe, and it is not knowne which way it went. Even so it fareth with vs, for at that very instant when we were borne, we beganne to decay, and haue left no memory or signe of vertue behind vs.*

Consider then how short all the time of this transitory life shall seeme then to all those miserable damned wretches: seeing they doe plainly confesse, that they liued not at all, but that so soone as they were borne, forthwith they beganne to fade and vanish away. Now if this be so, what greater folly or madnesse can be imagined, then that a man, for the inioying of this short dreame of so vaine pleasures and delights, should goe to suffer euerlasting damnation and torments in hell fire for euer and euer? Furthermore, if the time and

E space



*It is a  
meere folly  
to make so  
great pro-  
uision for  
this short  
life, and  
not to pro-  
uide for  
the euer-  
lasting life  
to come.*

space of this life be so short, and the life to come so long, to wit, euerlasting: what meere folly is it to take so great labour and paines, to prouide so many things for this life being so short, and not to make any prouision at all for the life to come, which is so long, that it shall neuer haue an end? What a fond part were it for a man that minded to liue in Spaine, to spend and consume all that he hath, in buying roots, and building houses in the Indies, and to make no prouision for the Country whereunto he goeth to dwell and make his abode? Now how much more foolish and mad are they, that spend all their goods and substance, in making prouision for this present life, where they shall liue so short a time, and make no prouision at all for the euerlasting life to come, where they must dwell and make their abode for euermore? Especially considering, that they haue so good meanes for their prouision there, by transporting all their goods

goods thither by the hand of the poore, as the Wiseman witnesseth, saying. *Throw thy bread upon the running waters, for a long time after shalt thou finde it againe.*

Eccles.  
11.1.

*Of the vncertainie of our life.*

### SECT. II.

**N**OW, although our life endure but a short space, yet if this short space were so certaine, that we might be assured thereof (as King *Ezechias* was, vnto whom Almighty God granted fifteene yeeres of life) our miserie were the more tollerable: but truely it is not so. For as our life is very short, euen so that very time we haue to liue, (how short or long so euer it be) is also vncertaine and doubtfull: for as the Wiseman saith; *Man knoweth not the day of his end, but like as fishes, when they thinke themselves in most safety, are taken with the hooke, and as birds are caught in a snare, when they thinke nothing*

Esay 38.5

Eccles. 9.  
12.



lesse: euen so death assaulteth men in an euill season, when they thinke least of it.

*A notable  
sentence.*

Truly that is a very wise and approved sentence which is commonly sayd: *That there is nothing more certaine then death, nor nothing more uncertaine then the houre of death.*

And therefore a certaine Philosopher compared the liues of men, to the bells or bubbles that are made in water pits when it raineth; of the which some doe vanish away suddenly, euen at their very rising, others doe indure a little longer, and out of hand are decayed: others doe continue somewhat more, and others lesse. So that although they doe all indure, but only some little time, yet in that little there is a great variety.

Wherefore, if the end of our life be so vncertaine, if it be so vncertaine also when the dreadfull houre of our account shall come, why doe we liue with such loosenesse and negligence? Why doe we not consider those words of our Saviour,

our, where he saith vnto vs: *Watch, because yee know not when the Sonne of Man will come?*

O that men would weigh the force of this reason! Because yee know not the houre, saith our Saviour, watch yee, and be alwayes in readinesse. As if he had sayd in expresse words: Because yee know not the houre, watch euery houre; because yee know not the Moneth, watch euery Moneth; and because yee know not the yeere, be still in a readinesse euery yeere. For although you know not certainly what yeere he will call you, yet most certaine it is, that a yeere shall come, in which vndoubtedly he will call you.

But that the force of this reason may the better be perceiued, let vs put an example. Tell me, if there were set before thee vpon a table thirty or forty seuerall dishes of meate, and thou hadst a certaine warning giuen thee by some of thy friends, that in one of them there were poison, durst thou giue the

adventure to eat of any one of them, although thou wert very much an hungred? Vndoubtedly thou wouldest not doe it, for the very feare thou wouldest haue, least thou mightest (peradventure) light vpon the dish that were poysoned, would make thee to abstaine from all the rest.

Now, let vs examine how many yeeres (at the vtermoost) thou maist hope yet to liue? Thou wilt say peradventure (after thou hast well considered the matter) that thou maiest liue thirty or forty yeeres. Well then, if it be certaine, that in one of these yeeres thou art assured to die, and thou knowest not in which of them, why art thou not then afraide in euery one of them, seeing thou art well assured that in one of them thy life shall be taken from thee? Thou wouldest not be so hardy, as to put thy hand into any one of those forty dishes, although thou wert in a very sore hunger, because thou knowest, that in one of them there is death present.

sent. And wilt thou not also be afraide of euery one of those forty yeeres, seeing thou art so well assured that thou shalt die in one of these yeeres? what answere canst thou make to this reason?

But harken yet to another reason which is of no lesse efficacy then the former. Tell me, why doe men keepe a continuall watch in the Castle that standeth in the frontires vpon the enemies? Is it for any other cause, but onely for that they know not when the enemies will come to assault it? Assuredly for none other. So that because they know not certainly at what time the enemies will come, therefore doe they continually watch it at all times. For if they knew certainly the time of their coming, they might be carelesse in the meane while, and reserue the diligence of their watch, vntill that very time. Now I require thee hartily for the loue of God, to be an indifferent Iudge, touching that which I shall say vnto thee.

Let vs consider well this point, if thou watch thy Castle euery night, because thou art vncertaine when thine enemy will come, whether to day or to morrow, this yeere or the next, why dost thou not then keepe a continuall watch ouer thy soule, seeing thou knowest not what houre death shall come to giue the assault vpon thee? The very same vncertainie that is in the Castle, is in thy soule also: yea, this vncertainty is farre more, and the matter is (without all comparison) of greater importance.

Now what iudgement haue they, that are alway so vigilant in watching their Castle, and so carelesse alwaies about their soules? so carelesse (I say) as to sleepe alwayes, without euer thinking vpon them. What thing can be more against reason? Consider that thy soule is of greater value, then all the Castles and Kingdomes in the world. Yea, if thou consider the price wherewith it was bought, thou maist well iudge, that

it

it is of more value then all the Angels in heauen. Consider also that thou hast greater enemies, that doe indeuour continually both day and night to assault it. Consider, that thou canst by no means vnderstand the day or the houre of thine assault. Consider, that the whole substance of the saluation or damnation of thy soule, consisteth in this point, whether thou be taken provided, or vnprovided at that dreadfull houre. For as much (as according to the parable of the Gospell) the Virgines which were found ready and prepared, entered into the marriage with the Bridegoome, and such as were found vnprovided, tarried without. To conclude therefore, what cause is there why thou shouldst not alwaies watch, as well ouer thy soule as ouer thy Castle, seeing the vncertainty is greater, the danger greater, the cause greater, and all the rest (without any comparison) farre greater and of more importance?

Mat. 25.  
10. 11. 12.

## Of the frailty of our life.

## S E C T. III.

**H**owbeit our life is not onely vncertaine, but also very fraile and brittle; For I pray thee what glasse is so brittle, and so subiect to knockes and breaking as the life of man?

Sometimes the very aire and heate of the Sunne (if it be vehement) is able to spoile vs of our life. But what speake I of the Sunne? seeing the very eyes, yea, the onely looking of some person, is able (sometimes) to bereaue a creature of his life. It shall not neede to draw any sword, nor to vse any kind of Armour or munition for the matter, seeing the onely looke of some one man, is able to bereaue another of his life.

Consider now what a sure Castle this is, wherein the treasure of our life is kept, seeing the onely beholding it a farre off, is able to but-

ter

ter it cleane downe to the ground. But this were no so much to be wondered at in the age of infancy, when the building is as yet but new and Greene: but the greater wonder is, that after the worke is setled, and hath continued many yeeres together, there happeneth some accident of no greater importance then these before named, that is able vtterly to ouerthrow it. If thou inquire and aske whereof dyed this man, or whereof died that man? They will answere thee, that he died by drinking a cup of colde drinke in a sweat, or by surfetting at a supper, or of some other great pleasure or griefe: and sometimes they can giue no cause at all, but that he went to his bed safe and sound, and the next day in the morning was found starke dead at his wiues side.

Is there any glasse or earthen vessel in the world, more brittle or subiect to breaking then this? And certainly it is not to be wondered at that man is so brittle, considering that

that he is also made of earth : but it is rather to be wondered at, that being of such stuffe and making, as he is, he is able to endure so long a time as he doth.

Why is a clocke so oftentimes disordered and out of frame? the reason is, because it hath so many wheelles and points, and is so full of artificiall work, that although it be made of yron, yet euery little thing is able to distemper it. Now, how much more tender is the artificiall composition of our bodies, and how much more fraile is the matter of our flesh, then is the yron whereof a clocke is made? Wherefore, if the artificiall composition of our bodies be more tender, and the matter more fraile, why should we wonder, if some one point among so many wheelles haue some impediment, by reason of which defect, it stoppeth and endeth the course of our life? Truly we haue rather good cause to maruell, not why men doe so quickly end their liues, but how they indure so long, the

the workmanship of their bodies being so tender, and the matter and stuffe whereof they be compounded, so fraile and weake. This is that miserable frailty, which the Prophet *Esay* signifieth in these words; Almighty God sayd vnto his Prophet, *Cry: The Prophet answered, What shall I say? God said vnto him, All flesh is grasse, and all the glory thereof like the flower of the field. The grasse withereth, the flower fadeth away, but the word of God continueth for ever.*

*Esay 40.  
6.7.8.*

Vpon which words *S. Ambrose* saith thus; Truly it is euen so: for the glory of man flourisheth in the flesh like vnto grasse, which although it seeme to be great, it is in very deed but little, like an hearbe: it buddeth like a flower, and fadeth like grasse. So that it hath no more but a certaine flourishing in appearance, and no firmenesse nor stability in the fruit. For what firmenesse can there be in the matter of flesh? or what good things (of any long continuance) are to be found

*S. Ambrose.*

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*S. Ambrose.*



found in so weake a subiect? To day thou maist see a young strippling in the most flourishing time of his age, with great strength, lusty, and ietting vp and downe in the street in great brauerie, with a iolly lofty countenance: and if it so fall out that this very next night he be taken with some disease, thou shalt see him the next day with a face so farre altered and changed, that whereas before he seemed very amiable and beautifull, he will now seeme euill fauoured, miserable and loathsome to behold.

Now, what shall I say of the other accidents and alterations of our bodies? Some are sore broken with troubles and aduersities; others are weakened with pouerty; others are tormented for want of good digestion; others are distempered with drinking of wines; others waxe feeble with age; others become tender and ouer delicate by much cherishing themselves; and others do mar their complexion with vsing ryotous behaiour.

Now

Now then according to this reckoning, is it not true (tro we yee) that our flesh withereth like grasse, and that the flower thereof fadeth and vanisheth away?

Thou shalt see some other, who being descended of a very honorable parentage, of noble blood, and of a very ancient house and family, well friended, and hauing good store of kindred both by father and mother, and keeping a great house, and attended vpon with a great traine of his Tenants and seruants, and ruling the whole country where he liueth, and who there but he? Yet neuerthelesse, if a contrary wind of fortune blowe but a little against him, then is he forthwith vtterly forsaken of his friends, euil intreated of his equals, and litle regarded of all the world, in so much, as then very few or none will put off a Cap vnto him, but rather contemne him.

Thou shalt see another, that hath now abundance of lands and riches, & is generally reported in all

men

*What great  
alteration  
and incom-  
pansie in  
this world.*

mens mouths to be a very courteous, liberall, and bountifull man, and of great renowne and estimation; exalted to honourable dignities and promotions, and preferred so high in the Common-wealth, that he is a great Ruler and mighty Gouverneur, and hath the commendation of all persons to be a very wise, happy and fortunate man. Thou shalt see (I say) the times so to alter and change, that euen this man, who is now so highly exalted to so great dignities and offices, and magnified in the mouths of all men: shall be vtterly disgraced, and thrust into that very prison, where he himselfe had heretofore imprisoned many others; and shall there end his life in very great infamy, misery and wretchednesse.

Vnto how many also doth it happen to be waited vpon, and brought home to their houses this day, with a great number of golden chaines, foot-clothes and seruicing-men, and with all the gay poynte in the world, and the very

next

next night following, either by meanes of treason of some one of his owne household or familiar acquaintance; or by other misfortune, to haue all his glorious pompe obscured? Yea, it may so fall out, that euen a little stich comming in his side, may marre the fashion of all his gay ruffling shew, wherein he tooke so great delight.

O how deceitfull are the hopes of men saith *Tully*: how fraile is fortune? how vaine are all our contentions and strifes, which many times doe breake and fall in the middle way, and are ouerwhelmed and drowned in sailing before they can come to the sight of Heauen?

Now what a fond madnesse is this, in the children of *Adam*, vpon so weake foundations to build such high Castles and Towers? They consider not that they build vpon sand, and that (euen when the weather is most faire) a wind will come and blow downe all that standeth

not



not vpon a sound and strong foundation. O what fond accounts doe men make oftentimes, because they will not turne their eyes, and looke into their consciences, and take first an account of themselves?

And if this be thought so great a blindnesse, how much greater is the blindnesse of those wicked persons, that are so bold as to continue many yeares in sinne: knowing that there is no greater distance betwene them and hell gates, but onely this brittle and short life?

Let vs imagine now, that there were a man hanging by a small twined thread, and that there were directly vnder him a very great deepe well, and he hanging in such wise ouer it, that when the thred happened to breake, he should forthwith fall into it; in what euill case (trow yee) would this man thinke himselfe to be? O how fearfull and how sore troubled would he be? How willingly would he offer all the substance that he hath, to be deliuered of that danger?

Now

Now thou miserable wretch, that darest continue so many daies and yeeres in sinne, contrary to the lawes of Almighty God, why dost thou not consider that thou hangest in the like danger? Dost thou not plainely see before thy face, that whensoever the thred of this fraile and short life breaketh in sunder, thou art assured (continuing still in this thy wicked and sinfull life) to fall into the deepe bottomlesse pit of hell fire?

How canst thou then sleepe? How canst thou play? How canst thou laugh, or be in any quiet? How is it that thou art so stone-blind, as not to see such a terrible perrill and daunger, as hell and euerlasting damnation, to be ready euery houre to fall vpon thee?

Of

*Of the mutabilitie of this  
life.*

SECT. IIIL.

Iob 14.  
1.2.

**O**Ur life hath yet another defect, which is, to be mutable, and neuer to continue in one state, according as the holy man *Iob* affirmeth, in a pittifull discourse which he maketh of the miseries of mans life, in these words, *A man borne of a woman, liuing but a small time, is replenished with many miseries, he commeth forth like a flower, and withereth away out of hand: his dayes passe away like a shadow, and he neuer continueth in one state.*

But now to passe ouer all other miseries, what thing is there in the world more fickle and mutable then man?

They say, that the Camelion changeth himselfe in one houre into many and diuers colours: and the Sea called Euripus, is (by reason of his often changes) accounted

very

very infamous. The Moone hath likewise for euery day a peculiar forme and shape. But what is all this in comparison of the alterations of man? What Prophets was euer changed into so many formes as man changeth euery houre? Sometimes he is sicke, sometimes whole: sometimes contented, sometimes discontented, sometimes sorrowfull, sometimes merry, sometimes in good hope, sometimes in dispaire, sometimes suspicious, sometimes secure, sometimes pleased, sometimes angry; sometimes he will, and sometimes hee will not: yea, many times hee knoweth not him selfe what he would haue.

To be short, he altereth and changeth himselfe so often as there be accidents happening vnto him euery houre: for all such accidents do tosse and turmoile him, each one in his seuerall kind.

That which is past, is yrksome vnto him: that which is present, troubleth and molesteth him: and that which is to come, vexeth and disquiet-

disquieteth him. If he haue neither lands nor goods, he liueth in trauell; if he haue them, he liueth in pride; and if he loose them, he liueth in grieve and sorrow.

Now, what Moone or Sea is subject to so many changes and alterations, as the life of man? The Sea changeth not, but when the winds turne contrary vnto it: but in mans life, whether it be windy or calme weather, there be euermore diuers alterations and stormes.

Now, what shall I say of the continuall moouing and waisting of our life? What minute of an houre passeth, but that we goe one step forward towards our death? What other thing (trowest thou) is the moouing of the heauens, but (as it were) a very swift wheele, which is continually spinning and winding vp our life? For like as a rowle of Wooll is spurne vpon a wheele, of the which (at euery turning about) some part is wound vp; at the first turne a little, at the second

turne

turne a little more, and so forth at euery turne vntill all be ended: so doth the wheele of the heauens continually spin and wind vp our life, in that at euery turning that it maketh, a peece of our life is spun and wound vp. And therefore holy *Iob* saith, that *his dayes were more swift then one that rideth in post*. For he that rideth in post, (though his message require neuer so much hast) yet sometime necessity causeth him to stay: but our life neuer staieth, neither will it giue vs so much liberty as the space of one houre of rest.

Whereunto *S. Ierome* agreeth very well, saying: Whatsoever I goe about, whatsoever I write, whatsoever I reade ouer againe and correct, each thing taketh away from me some part of my life. And looke how many points and minimis the Notarie writeth, so many are the losses and decreasings of my life. Infomuch, that like as they that saile in a ship, whether they stand or sit, are alwaies going

and

*Iob 9.25*

*S. Ierome.*

and sailing, and doe euer approach neerer and neerer to the end of their Nauigation: euen so in this life, all the time that we liue, we walke and saile still forwards, approaching neerer and neerer to the common Hauen and end of our nauigation, which is death.

*Our life, is a continuall walking towards death, and the houre of our death is the dreadfull houre of our iudgement.*

Now then, if our life be nothing else but a continuall walking towards death; if the houre of our death be also the dreadfull houre of our iudgement, what other thing is our whole life, but onely a continuall walking towards the tribunall seat of Almighty God, and an approaching euery houre neerer and neerer vnto his iudgement? Now what greater madness may there be, then for vs, going actually to be iudged, to offend him (as we be going in the way thitherward) that must giue sentence vpon vs: and so by our offences prouoke his anger more and more against vs?

Open thine eyes therefore (O thou miserable man) and consider the

the way that thou takest: thinke well with thy selfe whither thou art going, and be ashamed, or (at the least) take compassion of thy selfe: and consider how euill this that thou doest, agreeth with that which thou goest to doe.

*¶ Of the deceitfulnesse of our life.*

SECT. V.

[Could well beare will all these miseries of our life, if it had not yet another misery (in my iudgement) farre worse and greater then all these: which is, that it is deceitfull, and seemeth in appearance, otherwise then it is in very deed. For as it is true that is commonly said, that *fained holinesse is a double iniquitie*: euen so is it also most certainly true, that *deceitfull felicitie is a double miserie*. For if this life should shew it selfe plainly (as it is indeed) and make no lye at all vnto vs, vndoubtedly we would

F neither

neither lose our selues for it, nor yet trust vnto it, but would alwaies liue ready prepared against it. But verily it is so full of hypocrisie and deceit, that whereas it is indeed filthy, it is neuertheless sold vnto vs for beautifull: and being short, it seemeth vnto vs very long; and whereas it changeth it selfe every houre, it beareth a countenance, as though it continued alwayes firme and stable in one state.

*S. Ierome.*

Dost thou perceiue (saith *S. Ierome*) when thou wast made an infant? Canst thou tell when thou wast made a stripling? Or when thou camest to mans estate? Or when thou beganest to wax an old man? Good Lord! what a wonder is this, that euery day we die, and euery day we alter and change, and yet (for all this) we perswade our selues very fondly that we shall liue here for euermore.

Vpon this affiance were those proud and sumptuous buildings of the *Megarenses* built, of whom a certaine

certaine Philosopher saith, that they builded as though they should liue for euer; and they liued as though they should die the next day. Whereof I pray you, cometh so great forgetfulnesse of Almighty God? So great couetousnesse? So great vanitie? So great carefulnesse in purchasing and heaping together of lands and riches, and so great negligence in preparing our selues to die? but that we beleeue and perswade our selues, that our life shall be very long, and indure a great time.

This false imagination, maketh vs to beleeue, that we haue time inough for all things: for the world, for pleasures, for vanities, for vices, and for many other vaine and curious exercises: and that yet, (after all this) we shall haue time inough also (before we die) to provide our account ready, and to make our attonement with Almighty God. Infomuch, that like as we make our account of a peece of cloth when it lieth vpon a Table

*The cause why many be so careful to provide for this world, and so careless and negligent to prepare themselves to die.*

before vs, appointing one peece for one purpose; and another peece for another: euen so doe we make an account of our liues, as though we our selues had the signory and gouernement of times, and might dispose both of them and of our life at our owne liberty and pleasure.

This fond deceit, groweth of a secret perswasion and affiance, that euery man hath within himselfe, grounded not vpon any reason or true foundation, but onely vpon selfe-loue: the which as it hateth and abhorreth death exceedingly, so will it in no case haue any remembrance of it, nor be perswaded that it will come so soone to his house as to other mens. And all this is for the auoiding of the great paine and griefe, which he would conceiue if he beleeued it in very deed.

We can easily be perswaded that others will die

And hereof it commeth, that he is easily induced to beleue that other folke shall die within a short space: for as he is not greatly in loue

loue with them, so is not the knowledge of that truth so lowre and vnliking vnto him, but that he can easily beleue it. But as touching himselfe, he maketh another manner of account, for as he loueth himselfe exceedingly, so is he very loth to beleue a thing, that may be occasion of so great paine and griefe vnto him as the same would be.

But we see daily that such persons are oftentimes foully deceived, and that their dreames turne cleane contrary to their fond imaginations, for as touching others, of whose liues they had small hope, that they should haue any long continuance, they liue a longer time then they euer imagined they could haue done: and they themselves that thought to liue and remaine here a long while, doe lead the daunce and depart out of this world before them. So that it fareth with them, as with young Seamen that beginne to saile in the Sea, who when they come forth of

*within a short time. but we will not beleue, but that we our selues shall liue very long.*



*Meditation for*

the Hauens mouth, it seemeth vnto them, that the land and houses doe depart away from them (which is nothing so) but contrariwise, it is they themselues that moue and depart away, and the Land remaineth still in his old place.

*¶ Of the miseries of mans life.*

SECT. VI.

**A**Lthough our life be subiect to all these miseries before rehearsed, yet if that little time of life were wholly life indeede, it were somewhat: but the greatest misery of all is, that the life which a man hath to liue, (whether it be short or long) is altogether subiect to such a number of miseries and calamities, both of body & mind, as it may more truly be tearmed death then life.

Wherefore, according as the Poet said very well: *Not to liue, but to passe the life well is life.* So

that

*Tuesday Morning.*

that although this life be very sparing and short in all other things, yet in troubles and miseries it is very plentiful and long. Vndoubtedly our life is but short, respecting the life it selfe: and if we respect the time of inioying it, it is yet much shorter, but if we consider how insufficient it is towards the obtaining of wisdom, it is little or nothing at all. Howbeit, although it be indeede very short for all good things, yet in one thing I find it long, that is, in bearing of paine and misery.

O dangerous strait, in which the lesse time thou hast to passe the more perill and danger thou hast in the passage. Certainly, if we had eyes to consider our selues, and to see our owne case, we should alwaies goe weeping and lamenting our owne state, as men condemned by the iust iudgement of Almighty God, to suffer so great miseries. But that our misery might be yet more increased on euery side, this miserie is added to

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all



all the rest, that being in miserable case we liue like men in a frensie, and doe neither feele nor vnderstand our owne miserie and wretchednesse.

Those two Philosophers, *Heraclitus*, and *Democritus*, (although they were Infidels) perceiued the same better then we doe; of whom it is reported, that the one passed his life alwaies weeping, and the other alwaies laughing, forasmuch as they saw cleerely, that all our life was nothing else but meere vanity and miserie.

If thou doubt of this, tell me (I pray thee) what meane all these carkes and cares wherein men doe liue? what a number of infinite sorrowes, griefes, anguishes, feares, passions, suspitions, malices (with other the like tribulations and afflictions) is the soule of man subiect vnto? Vnto all which passions man is so prone, that many times he is in a passion without any cause, and feareth where there is no cause at all to feare: and when there

there is no other man to vexe and torment him outwardly, he then vexeth and tormenteth himselfe inwardly, as holy *Iob* confessed in these words, when he said; *Why hast thou (O Lord) set me against thee? I am become yrkesome and burdensome euen vnto mine owne selfe.*

*Iob 7. 20.*

*¶ Of the externall diseases and calamities that happen to mens bodies, and of the inward afflictions and cares of the minde.*

#### SECT. VII.

**N**OW as touching the externall miseries of the body, who is able to number them? How great labour and paine must we take to gaine a peece of bread, whereby to sustaine our liues? The very birds and bruit beasts are fed without any occupation, labour, or paine; but man is constrained to sweat day and night, and to turmoile

Plal. 89.  
10.

both by sea & land to get his liuing.

This is that miserie which the Prophet lamented, when he sayd : *The dayes of our life consume away like the Spiders web.* For like as the Spider laboureth day and night in spinning of her web, wasting euen her owne bowels, and consuming her selfe to bring it to an end, (and all this long and costly trauell is ordained to none other purpose, but onely to make a fine and tender Net to catch flies withall :) euen so the seely miserable man, doth nothing else but labour and toile night and day, both with body and minde, and all this his trauell serueth to none other end, but only to catch flyes, I meane, to procure vaine and trifling things, and of very small value.

And sometimes it falleth so out, that after much traueilling vp and downe, and great labour & paines taken therein, when the web is fully finished and brought to an end: there commeth suddenly a blustering blast of wind, that carrieth a-

way

way the web and the owner withall, and so both the worke and the workman perish wholly together at one instant.

And yet were it so, that with all these painefull trauels and labours, our life were safe and secure, then our misery should not be so great as it is: but though our life be secure from famine and hunger, yet it is not free from the plague and pestilence, and from infinit other dangers and diseases, that doe daily and hourelly assault vs. Who is able to number; how many kinds and diuersities of diseases, nature hath ordained for mans body?

The bookes of the Phisitians, are full fraught with the declaration of diuers diseases, and remedies for the same; and yet we see that their Science increaseth euery day, with the comming of new and strange diseases; insomuch, as the number of the diseases whereof we haue presently experience, were vtterly vknowne vnto the ancient Phisitians that were in times past.

And

*Our short  
life is not  
safe and  
secure, but  
subiect to  
infinit  
dangers  
and diseases.*

And yet among all these remedies, scarcely shall yee finde one that is pleasant or delectable: yea, and there be many of them that are more yrksome and painefull then the very sicknesse or diseases themselves; insomuch as one great torment cannot be remedied without another greater then it.

And if there be any complexions so happy, as that they haue not beene assaulted with these kind of miseries: yet are they not secure and exempt from other calamities and mischances, wherewithall we see those men to be daily molested, that haue not beene much vexed with sicknesse and diseases. How many thousands of men (trow yee) are drowned euery day in the Sea? How many are deuoured in wars? How many are endangered by earth-quakes? How many with ouer-flowings of Riuers and great waters? How many with falling downe of houses? How many with the stinging and striking of venomous beasts? How many wofull

Women

Women in trauell of their children, doe purchase (full deere) their childrens liues with their owne painfull deaths?

Now, although it be so, that the brut beasts doe fight against vs, and although (in a manner) all things that were made to serue vs, be no lesse noisome then seruiceable vnto vs, yea rather it seemeth, that they all haue (as it were) conspired against vs: yet for all this (I say) there might be some remedy found, if men would accord and agree together among themselves, and were as conformable in peace, as they are in nature. But (alas) it is farre otherwise. For euen they themselves, are in armes against themselves: and among all creatures in the world, there is none, against whom man is more cruelly bent, then against the companion of his owne nature.

How many kinds of Engines, Artillerie, Munition and weapons, haue men inuented to defend themselves and offend others? How many

*Among all creatures, man is most cruel against the companion of his owne nature.*

many are daily spoiled of their liues, by the cruell sword of their enemies? How many threatnings, robberies, iniuries, wounds, deaths, reproches, slaunders and imprisonments, doe men daily sustaine by the malice and cruelty of other men? We see that neither the land nor the Sea, nor the highwaies, nor the common streets, are free from theeues, robbers, murderers, Pyrats and enemies. The cruell anger and rage of the furious man, is at all times ready to be reuenged of his enemies; yea, and he taketh great pleasure in it.

What meane so many kinds of weapons? Such diuersitie of Artillerie? Such store of Munition? Such aboundance of gunne-powder? So many deuisers and inuenters of new kinds of stratagemes, and cruell practises of warre, but onely to multiply and increase (on euery side) the miseries and calamities of mankind? In so much, as when we are not molested with the ayre, nor with the Elements,

we

we are persecuted by the companions of our owne very nature.

It is written of one onely man called *Julius Caesar*, (who among all the Emperours was most commended for clemencie,) that euen he alone with his Armies, slew in diuers battels, aboue a Million and a hundred thousand men. Consider, now, how many more he would haue slaine, if he had beene cruell, seeing he slew so many, being commended and praised for a very gentle and a mercifull Prince?

*Julius Caesar.*

*Tully* also maketh mention of a notable Philosopher, who wrote a booke concerning the deaths of men, wherein he rehearseth many occasions of mens deaths that haue happened in the world; as by floods, plagues, pestilences, destructions of Cities, concourse of wild beasts, which comming suddenly vpon some Nations, haue vtterly slaine and deuoured them. And yet, after all this, he concludeth, that a farre greater number of men haue beene destroyed by men,

then

then by all the other kinds of calamities, though they were all ioyned together. Now what thing can be more ruthfull and of greater grieve and admiration then this? This is that politique and sociable creature that is borne without nailes, without weapons, and without poison, to liue in peace and concord with other liuing creatures: and yet he is full of hatred, cruelty, and desire of reuengement.

*Of the miseries incident vnto all ages and states of this life.*

But now, if we would make a discourse, and runne throughout the miseries that are incident to all the ages and states of this life: we should find our selues to be yet in farre worse case. How full of ignorance is the time of our infancie? How light and wanton are we when we grow to be stripplings? How rash and head-long be we in the time of our youth? How heauie and vnwieldly when we wax old men? What else is an infant, but a brute beast in the forme of a man? What is a young

boy,

boy, but as it were a wilde, vntamed and vnbrideled Colt? What is a heauie and vnwieldly old man, but euen a sacke stuffed with griefes and diseases?

The greatest desire that men haue, is to liue vntill they be old, at which age, a man is in farre worse case then in all his life time before; and then he standeth in most neede, and hath least helpe and succour. For the old man is forsaken of the world, he is forsaken of his owne kinsfolke, friends and acquaintance; he is forsaken of his owne senses; yea, hee forsaketh himselfe, in that the very vse of reason forsaketh him: and he is onely accompanied with his painefull aches, griefes and diseases; for his company and conuersation is then very yrksome and troublesome vnto the whole house where he dwelleth. This is the marke (forsooth) whereupon the eye of man is so earnestly fixed: this is the happy state which all men doe so greedily desire: and hereunto tendeth

deth the worldly felicity, and the ambition of long life.

*There is little contentation in the states of men, and each one desireth to change his state with the state of others.*

As concerning the states of men, we should neuer make an end, if we should rehearse the little contentation that is to be found in each of them, and the great desire that euery one hath, to change his owne state and condition with the state of others; thinking that he should haue greater hearts ease in another mans state, then he hath in his owne. And thus doe men continually vex and turmoile themselues like vnto a sicke man, that doth nothing else but tumble and tosse himselfe in his bed, from one side to another, perswading himselfe, that by meanes of these often changes and remoouings, he shall finde more rest and ease then he had before, and yet he findeth in very deede, that he is foully deceiued, forasmuch as the cause of his disquietnesse resteth within himselfe, which is his owne griefe and disease.

To conclude, such is the miserable

ble state and condition of this life, that the Wiseman had good cause to say: *Great and heauie is the yoke that the children of Adam carry vpon their neckes, euen from the daie they come forth of their mothers wombe, untill the day of their buriall, which is the common mother of all.*

*Eccles.  
40.1.*

As *S. Bernard* was not afraide to say, that he thought this life little better, then the life of hell it selfe: were it not for the hope we may here haue to attaine vnto the Kingdome of heauen.

*S. Bernard.*

And albeit all these miseries do come vnto vs as a punishment for sinne, yet was it a very mercifull and medicinable punishment: for the prouidence of Almighty God did so ordaine it, meaning (thereby) to withdraw and seperate our hearts from the inordinate loue of this life. The very cause why he put so much bitter mustard vpon the breasts of this life, was to weane vs from it.

The cause why he suffered our life

*The miseries of this life are ordained as a punishment for sinne, and to withdraw our hearts from the inordinate loue of this life.*

life to become so filthy, was, that we should not set our loue vpon it. The cause why he would haue vs to be molested and vexed so oftentimes in this life, was, that we might the more willingly forsake it, and sigh continually for the true life, which is in the world to come. For if we be so vnwilling to forsake this life, (being wholly so miserable as it is:) if we be now euer whimpering and whining for the fruits and flesh-pots of Egypt, what would we doe, if our life were sweete and pleasant? And what would we doe if it were wholly liking, and delightfull to our taste and appetite? who would then (trow yee) contemne it for Gods sake? Who would then exchange it for heauen? who would then say with S. Paul, *I haue a desire to be loosed from this flesh, and to be with Christ.*

Exod. 16.  
3.

Phil. 1. 23

Of

*Of the last miserie of man,  
which is death.*

### SECT. VIII.

**A**fter all these miseries succedeth the last, and of all others most terrible, which is death. This is that miserie, whereof a certaine Poet lamented, saying: The best dayes of mortall men are those that passe first away, and then succedeth a number of sicknesses and diseases, and with them heauie and dolefull age, and continuall trouble: and aboue all, the sharpnesse of cruell death. This is the lodge and end of mans life, whereof holy Iob said: *I know well O Lord; that thou wilt deliuer me ouer to death, where there is an house prepared for all men liuing.*

Iob 30.  
23.

How many the miseries are that be included in this misery alone, I will not take vpon me to declare at this present: onely I will rehearse what a holy Father saith, by way of exclamation against death,



death, in this wise ; O death, how bitter is the remembrance of thee ? How quickly and suddenly stealest thou vpon vs ? How secret are thy paths and waies ? How doubtful is thy houre ? And how vniuersall is thy signorie and dominion ? The mighty cannot escape thy hands, the wise cannot hide themselves away from thee, and the strong lose their strength in thy presence.

Thou accountest no man rich, for so much as no man is able to ransom his life of thee for money ; Thou goest euery where, thou searchest euery where ; and thou art euery where. Thou witherest the hearbs, thou drinkest vp the windes, thou corruptest the aire, thou changeest the ages, thou alterest the world, thou stickest not to sup vp the Sea. All things doe increase and diminish, but thou continuest alwaies at one stay. Thou art the hammer that alwaies striketh, thou art the sword that neuer blunteth : thou art the snare whereinto euery

one

one falleth ; thou art the prison whereinto euery one entreth, thou art the Sea wherein all doe perish ; thou art the paine that euery one suffereth, and the tribute that euery one payeth.

O cruell death, why hast thou not compassion of vs, but comest stealing suddenly vpon vs, to snatch vs away in our best times, and to interrupt our affaires, when they are well begunne and brought to a good forwardnesse ? thou robbest from vs in one houre, as much as we haue gained in many yeeres : Thou cuttest off the succession of kindred and families ; Thou leauest kingdoms without any heires ; Thou fillest the world with Widowes and Orphanes ; thou breakest off the studies of great Clarks : Thou ouerthrowest good wits in their ripest age : Thou ioynest the end with the beginning, without giuing place to the middle. To conclude, thou art such a one as Almighty God washeth his hands of thee, and cleareth himselfe in  
plaine

Wisd. 1.  
13.

plaine words, (by the mouth of Wiseman) saying : that *hee neuer made thee, but that thou haddest thine entry into the world, by the very enuie and craft of the Diuell.*

*What fruit and commoditie may be taken by the foresaid considerations.*

### SECT. IX.

**T**Hese are the miseries of our life; with infinite others: the consideration whereof, a man ought to direct vnto two principall ends among others; the one to the knowledge and contempt of the glory of this world: and the other to the knowledge and contempt of our selues; for this consideration serueth very well both for the one and the other. But wilt thou vnderstand (in one word) what the glory of this world is? Marke and consider with attention the state and condition of mans life, and

and thereby shalt thou perceiue what the glory of this life is.

Tell me (I pray thee) can the glory of man, be more long or more stable then the life of man? It is most certaine that it cannot. For this glory is an accident, which is grounded vpon this life, as vpon his subiect or foundation: & therefore when the foundation or subiect faileth, the accidents must needs faile withall, and for this very cause no riches, no pleasures, no delights, can continue any longer time with a man, then vntill his graue, forsomuch as then faileth the foundation, whereupon all these things are built and haue their stay: which foundation is our life.

Now, (tell me then) if this life be such as thou hast now heard described vnto thee, to wit, short, vncertaine, fraile, inconstant, deceitfull, and miserable, how long can the building indure, that shalbe framed vpon this foundation? How long can the accidents continue,

*The riches, pleasures and delights of this life cannot continue any longer then the life it selfe.*

G that

that shall be grounded vpon so weake a substance? When thou hast considered this point well with thy selfe, thou must needs say, that they shall indure no longer then the foundation and substance it selfe indureth: and thou must needs confesse, that many times they indure not so long as we see by daily experience in the goods of Fortune, which with many men haue an end before their life endeth.

Now, if that saying, of the Poet *Pindarus* be true, to wit, that this life is no more but a dreame of a shadow, what thinkest thou then is the glory of this world, which is of shorter continuance then our life? What account wouldest thou make of a goodly building, in case it stood vpon a false foundation? What account wouldest thou make of an Image of waxe, (very richly and curiously wrought) in case it were set against the Sunne: where it is certaine, that as soone as the waxe should be molten, forth-

with

with the forme of the Image would be vtterly defaced, and loose his beautie?

Why doe we make so little account of the beauty of a floure, but because it groweth vpon so weake a subiect? For so soone as it is nipt off from the staulke, incontinently it looseth his faire glasse and beauty.

It is not possible to haue beauty of any firme continuance, in a matter so fraile and corruptible. It followeth therefore, that the glory of man, is such as the life of man is: For although glory doe continue after the end of our life, yet what shall that glory auaille him that hath no sence or feeling thereof? What doth it auaille *Homer* now, whilst thou so highly praisest and commendest his *Iliads*? Vndoubtedly no more, but as Saint *Ierome* saith, speaking of *Aristotle*: Woe be vnto thee *Aristotle*, that art praised where thou art not, to wit, here in the world, and art tormented where thou art indeede, to wit, in hell.

G 2

O-

*S. Ierome.*

Other inestimable commodities maieſt thou gather out of this conſideration. For if thou conſider all theſe miſeries with good attention, thine eyes ſhall be opened forthwith, and thou ſhalt wonder at the great blindneſſe of men : yea, the very ſtrangeneſſe of it, ſhall cauſe thee to ſay to thy ſelfe; Good Lord, what cauſe is there why this miſerable lineage of *Adam* ſhould wax proude? From whence cometh ſuch puffing and arrogancie of minde? Such hautie and loſtie courages? So great contempt of others? Such eſtimation of our ſelues, and ſo great forgetfulneſſe of Almighty God? What cauſe haſt thou to be proude thou duſt and aſhes? Why doſt thou magnifie and aduance thy ſelfe thou ſeely wretch of the earth? Why doſt thou not holde downe thy Peacockes taile, beholding thy foule ſeere, to wit, the vileneſſe of thy ſtate and condition?

What cauſe haſt thou to ſeek ſo carefully for the glory of this world,

world, ſeeing it is mingled with ſo many miſeries? What thing is there ſo ſweete, but that it may be made bitter with the mixture of ſo many ſower and bitter ſawces?

Moreouer, if this life be a vale of teares, a priſon of guilty perſons, and a baniſhment of them that be condemned; how canſt thou ſettle ſo great vanitie, ſo great pompe and pride of the world, ſuch gay ornaments, and ſtately furniture of houſes and families, in the place of teares? How canſt thou imagine to make this a place of paſtimes and pleasures, of feaſts and banquets? How canſt thou be ſo diligent to heape ſo greedily together for the prouiſion of this world, and be ſo forgetfull of the world to come? as if thou wert borne onely to liue here in the earth with bruit beaſts, and haddeſt no part in heauen, with the glorious company of holy Angels.

Surely, I muſt needes ſay, that thou art very much wedded to miſery: and that thou cameſt out of a

marvellous miserable stocke, if so many arguments of the miseries of this world, be not able to open thine eyes, and make thee to discern so grosse and palpable a blindness.

*Meditation for Wednesday Morning.*

*Of the houre of death.*

*If This day when thou hast prepared thy selfe therunto, thou hast to meditate vpon the houre of death, which is one of the most profitable considerations that a Christian man may haue, as well for the obtaining of true wisdom and eschewing of sinne, as also to mooue him to beginne to prepare himselfe in time for the houre of death.*

**B**Vt to the intent that this consideration may be profitable vnto

to thee, it shall behooue thee to make thy petition vnto Almighty God, beseeching him to graunt thee some feeling of such things as are wont to passe in this last conflict, that thou mayest dispose of thy lands and goods accordingly, and direct thy life in such sort, as at that time thou wouldest wish thou hadst done.

Now therefore that thou maiest haue the better feeling in this matter, thinke vpon it, not as thou wouldest of a thing that were to come, but (as it were) euen now present: and thinke vpon it, not as of a thing that appertaineth to others, but as of a thing that belongeth properly to thine owne selfe: making this account, that thou lyest now very sicke & weake in thy bed, and in such a dangerous case, that thou art vtterly forsaken of thy Physitions, and that they are all perswaded, that thou wilt die within few houres.

*1. Of the vncertainie of the houre  
of our death.*

**C**onsider now first, how vncertaine that houre is, in which death will assault thee; for thou knowest neither on what day, nor in what place, nor how thou shalt be disposed, when death shall come vnto thee. Onely this thou knowest for most certaine, that die thou shalt; all the rest is vncertaine, sauing that ordinarily this houre is wont to steale vpon vs, at such a time as a man is most carelesse, and thinketh least of it.

*2. Of the seperation or parting of the  
soule from the body at the houre  
of death, and of the horror  
and lothsomnesse of our  
grane.*

**S**econdly, consider what an operation shall then be made, not onely betweene vs and all things we loue in this world, but also, euen

uen betweene the soule and the body, which haue beene such ancient and louing companions. If it be thought so grievous a matter to be banished out of our natiue Country, and from the naturall ayre, in which a man hath beene bred and brought vp (although the banished man might carry with him whatsoever he loueth :) how much more grievous then, shall that vniuersall banishment be from all things that we haue; from our lands, from our goods, from house, from wife, from father, mother, children, kinsfolke, friends and acquaintance; from this light, and from this common ayre; yea, to be short, from all things of this world. If an Oxe make so great bellowing, at what time he is separated from another Oxe, with whom he hath beene vsed to be yoked, and to drawe in the plough: what a bellowing will thy heart then make, when death shall separate thee from all those things, wherewith thou hast beene yoked

ked and carried the burdens of this life?

3. *Of the great paine, feare, and doubt, that is at the houre of death, to consider what shall then become of our body and soule.*

**C**ONSIDER also, what a grievous paine it shall then be to a man, when a certaine representation shall be made vnto his minde, foreshewing in what case his body and soule shall be after his death. For as touching the body, he knoweth for certaine already, that though it hath beene heretofore neuer so much honoured and cherished; yet there shall no better prouision be made for it, but onely a hole, seuen foot long; where it shall remaine in company of other dead bodies. But as concerning the soule, who knoweth what shall become of it, or what lot shall fall vpon it? For although the godly may

may perswade and assure themselves of the loue and fauour of God towards them in Iesus Christ, (by whose death they are deliuered from the wrath of God, and made heires of his mercy,) yet the wicked and vnbelceuers (to whom the death of Christ is not auailable, because they liue like infidels, and die in their sinnes without repentance,) haue iust cause to doubt and suspect their owne estate, to feare the iustice and wrath of God, and to dispaire of his mercy.

And as there is no greater ioy nor comfort vnto the children of God, at the houre of their death, then to know, that their soules are in the hands of the Lord, free from all torment: so there can be no greater anguish and griefe vnto the wicked, at that houre, then to consider, that their soules shall passe from their bodies, into the hands of diuels, to be punished in hell fire with endlesse torments.

4. *Of*



4. *Of the particular account we must make to Almighty God, at the houre of our death, of all our whole life past.*

**A**fter this anguish, there followeth another no lesse then this, to wit, the particular account of all our whole life, which at the very houre of euery mans death, must be made vnto Almighty God. This account is so dreadfull, that it causeth euen the most stoutest men that are, to tremble and quake for very feare.

It is written of a famous holy Father, that being at the point of death, hee beganne to be afraid: whereat his Schollers maruelled, and sayd vnto him; What father? are you now afraid of your account? Vnto whom he answered, Yea, yea, my sonnes, this feare is no new thing in me, for I haue alwaies liued with the same.

At that time, all the sinnes of a mans former life are represented

vnto

vnto him like a Squadron of enemies; ready set in battell array to assault him. Then are the greatest sinnes; and those wherein he hath taken greatest delight, represented most liuely vnto him, and are the cause of greatest feare. Then cometh the young Virgine to his minde, whom he hath dishonoured: Then come the Maides and household seruants, whom he hath solicited and prouoked to lewdnesse:

Then come the poore folkes, whom he hath iniured, and euill intreated, Then come his neighbours, whom he hath offended: Then shall there crie out against him, not the blood of *Abel*, but the precious blood of our Sauour Iesus Christ whom he hath crucified againe: and whose blood he hath shed afresh, when he gaue scandale and offence to his neighbour.

And if his cause must be iudged according to the Law, which saith:  
*Eye for eye: tooth for tooth, and wound*

Exo. 21.  
24.

*wound for wound*: what shall hee looke for, that (by his euill counsell or lewd example) hath beene the occasion of the losse of a Christian soule, if he be iudged by that Law? O how bitter shall the remembrance of the delights and pleasures past be at that time, vnto him which at other times seemed so sweete?

Pro. 23.  
31. 32.

Vndoubtedly, the Wise man had very good cause to say; *Looke not upon the Wine when it is red, and when it sheweth his colour in the glasse: for although (at the time of drinking) it seeme delectable, yet at the end, it will bite like a Serpent, and poyson like a Cockatrice.*

Ier. 51. 7.  
Apoc.  
13. 8.

O that man would vnderstand, how true a saying this is, that we haue here rehearsed! What Serpents sting is there that doth so sting and vexe a man, as the dreadfull remembrance of his pleasures past, shall doe at the houre of his death? These are the dregs of that poysoned cup of the enimie. These be the leauings of that cup of Babylon,

bylon, that seemeth so gaily guilded in outward appearance.

5. *How the Church of Christ comforteth and helpeth the sicke person, at his departure out of this world.*

**A**fter all this, consider, that when the Physicians perceiue their patient to be past recouerie, and that there is no hope of longer life remaining, then, (and for the most part not before) the sicke man sendeth for the Preacher or Minister; whom (perhaps) in time of his health and iolity, hee hath dispised and contemned. Then he is content to be instructed by him in matters of Religion, and to learne at his mouth the way of saluation.

Then he desireth to be commended vnto God, by the deuout and godly prayers of the Congregation: and (happily) requireth to receiue the Sacrament of Christs blessed body and blood, in remembrance

Luke 22.  
19. 20.

Luke 22.  
19.20.

brance of his death and passion : that by meanes of this diuine and heauenly meate , he may be spiritually vnited vnto Christ his head, and made a member of his misti-call body.

1. Cor. 10  
16.17.

Thus doe the faithfull with prayers and Sacraments , comfort and helpe the sicke persons at their departure, when they are not able to helpe themselues , by reason of the extreimity of their paine and griefe, and continuall-increasing of their sicknesse , which will scarce permit nor suffer them to call vpon Almighty God , or to desire him of helpe and succour, though they would faine inforce themselues so to doe.

What great griefe and anguish of minde shall the sicke person then abide , in calling to minde his wicked and sinfull life : which at that time (especially) the diuell laboureth to bring to his remembrance? How gladly wisheth hee at that time , that he had taken a better way? And what a vertuous kind

kind

kind of life would he then determine to lead, if he might haue time to doe the same.

6. *Of the pangs of death, and of the great paine and agony, the soule abideth at her departure out of the body.*

Consider then also, those last accidents and pangs of the sicknesse which be (as it were) the messengers of death, how fearefull and terrible they be. How at that time the sick-mans breast panteth ; his voice waxeth hoarse ; his secte beginne to die ; his knees waxe colde and stiffe ; his nostrils runne out ; his eyes sinke into his head ; his countenance looketh pale and wan ; his tongue faultereth, and is not able to doe his office ; finally, (by reason of the hasty departure of the soule from the body) all his senses are sore vexed and troubled, and doe vtterly loose their force and vertue.

But aboute all , the soule is then in

in

in most paine, and suffereth greatest griefes and troubles; for at that time she is in a very great conflict and agonie: partly for her departure from the body, and partly for feare of her dreadfull account, which is then to be made; because she is naturally loth to depart from the body: and she liketh well her lodging, and is in very great dread to come to her account before Almighty God.

Heb. 9. 27

Now, when the soule is thus departed out of the flesh, yet there remaine two voyages for thee to make with him; the one, to accompany the body vntill it be layd in the graue: the other, to follow the soule to her particular iudgement, where her cause is presently to be determined. And thou hast to consider diligently, what shall become of each one of these two parts.

7. Of

*7. Of the funerals and burying of the body, with the filthines and lothsonnes thereof, after it is dead.*

Consider now, in what a plight the body is, after the soule hath forsaken it: and what a worthy garment they provide to winde it in; and what haste his friends and Executors doe make to get him quickly rid away out of the house. Consider also the Funerals, with all the other circumstances that are wont to happen therein; the often ringing of bells, (to shew that some one is to be buried,) the questioning in the streetes one of another who is dead; the accompanying of his corpes to Church, the funerall Sermon, that is wont to be made in praise of him, who (haply) deserved no such commendation; the sorrowfull weeping and mourning of his wife, children, kinsfolke, seruants and friends for him; and finally,

finally, all the other particulars that are wont to happen, vntill the body be laide and left in the graue: where it shall lie buried, vntill it be raised againe by the terrible sound of the Trumpet, at the generall day of iudgement.

And such is the great change and alteration in worldly affaires, that it may so come to passe, as a time may happen, when some building may be made neere vnto thy graue (be it neuer so gay and sumptuous) and that they may digge for some earth out of the same, to make mortar for a Wall, and so shall thy seely body, being now changed into earth, become afterwards an earthen Wall; although it be at this present, the most noble body, (and most delicately cherished) of all bodies in the world.

And how many bodies of Kings and Emperors (trowest thou) haue come already to this promotion?

*8. What*

*8. What becommeth of the soule after it is departed from the body.*

**N**OW, when thou hast left the body in the graue, goe from thence forthwith and follow after the soule, and consider what way it taketh through that new Region whether it goeth: what shall euerlastingly become of it for euer and euer; and what iudgement it shall haue.

Imagine that thou art now present at this iudgement, and that thou seest all the whole Court of heauen to expect the end of this sentence: where the soule shall giue a particular account, and be charged and discharged of all hee hath receiued, euen to the value of a pinnes point: yea, and (as our Sauiour himselfe affirmeth) of euery idle word, There, an account shall be required of his life, of his lands and riches, of his household and familie, of the inspirations of

Iob 31.  
14.  
2. Cor. 5.  
10.

Mat. 12.  
36.  
Luke 16.  
2.

Heb. 10.  
49.

Rom. 2. 6.  
Apoc. 22.  
12.

of Almighty God, of the meanes and opportunitie hee hath had to leade a vertuous and godly life: and above all, he shall be straightly examined, what estimation he hath made of the most precious blood of our Sauour Christ, and of the vse of his Sacraments.

And there shall euery man be iudged (according to the account he shall make) of the gifts and graces hee hath receiued of Almighty God.

*¶ The third Treatise, of the consideration of death: Wherein the former Meditation is declared more at large.*

*The consideration of death, causeth a man to gouerne and frame well his life.*

**T**He consideration of death, is very profitable for many purposes, and especially for three. First, for the obtaining of true wisdom, that is, to know how a man ought to gouerne and frame his life: for as the Phylosophers doe say, in things that are ordained to any end, the rule and measure whereby

whereby to direct them, is to be taken of the same end. And therefore, when men doe either build, or faile, or doe any thing, they haue alwaies their eye fixed vpon the end which they pretend; and according to the same, doe frame and direct all the rest of their doings. Now, considering that among the ends and termes of our life, death is one of them (whether we goe all to take our rest) he that will indeuour to direct his life in good order, let him fixe his eyes vpon this marke; according to the same, let him dispose and direct all his affaires. Let him consider how poore and naked he must depart out of this world: and what a strait iudgement he must passe at the houre of his death: and how he shall lye in his graue all betrotten, and quite forgotten of all men, and according to this end, let him consider how to frame and direct the whole order and course of his life.

By this rule a certaine holy man  
gouerned

Iob 1. 21.

*For want  
of conside-  
ration of  
our death,  
doe grow  
all our fond  
errours and  
deceits.*

gouerned and directed his life, that sayd: *Naked came I out of my Mothers wombe, and naked must I returne againe to my graue.* To what purpose then should I loose my time in purchasing and heaping together lands and riches, seeing nakednesse shall be mine end?

For want of consideration of this our end, doe grow all our errors and deceits. Hereof cometh our presumption, our pride, our couetousnesse, our pleasures, our nicenesse and delicatenesse, and the vaine Castles and Towers of winde, which we build vpon the sand. For if we would consider in what case we shall be after a few dayes, when we are once lodged in that poore feely cottage of our graue, we should be more humble and more temperate in our life.

How could he possibly haue any sparke of presumption, that would consider that he should be there dust and ashes? How could he find in his heart to make a God

of

of his belly, that would consider that he shal become there wormes meate? Who could euer be perswaded, to occupy his braine in such lofty and fantastical thoughts and deuises, if he did but consider and weigh, how fraile and weak the foundation is, whereupon all his fond designements are grounded?

Who would endanger the losse and destruction of himselfe, in seeking for riches both by land and Sea, if he considered, that at his death he should carry no more with him but a poore winding sheete? To conclude, all the works of our life would be duly corrected and framed in good order, if we would measure and frame them out by this rule. For this cause the Phylosophers sayd, *That the life of a Wise man, was nothing else but onely a continuall cogitation and thinking of death:* for in much as this consideration teacheth a man, what thing is somewhat, and what is nothing, what he ought to

H follow,

*The life of  
a wise man  
is a conti-  
nuall thin-  
king of  
death.*



follow, and what to eschew, according vnto the end whereunto he must certainly arriue.

It is written of those Phylosophers called *Bracmanni*, that they were so much giuen to thinke vpon their end, that they had their graues alwaies open before the gates of their houses, to the intent, that both at their entry and going forth by them, they might alwaies be mindfull of this iourney and passage of death.

Ier. 18.2. Almighty God sayd vnto the Prophet *Ieremie*, that he should goe downe into a house where earth was wrought, for that hee would there speake with him. Almighty God could haue spoken with his Prophet in any other place, but he chose to speake with him in that place, to giue vs to vnderstand, that the house of earth, (which is our graue) is the schoole of true wisdom: where Almighty God is wont to teach those that be his. There he teacheth them, how great is the vanity of this world,

wrld; there hee sheweth vnto them, the milerie of our flesh, and the shortnesse of this life. And aboue all, there he teacheth them to knowe themselues, which is one of the highest points of Philosophie that may be learned.

Wherefore (O thou man) descend downe with thy spirit, into this house, and there shalt thou see who thou art; whereof thou art come, where thou shalt rest, and wherein the beauty of thy flesh and glory of this world doe end. So shalt thou learne to dispise all those things, that the world hath in reuerence for want of due knowledge how to consider them, because the world considereth no more, but onely the painted face of *Iezabel*, that shined very beautifully and gaily at the window.

It considereth not the miserable and extreame parts of her, which (after that her body was deuoured with dogges) Almighty God would haue to remaine whole, that thereby we might see, that the

world is another manner of thing indeede then it appeareth in outward shewe, and that we should in such wise consider the face of it, as to be mindfull also of the extreame griefes and sorrowes wherein the glory of it endeth.

Secondly, this consideration is a great helpe to cause vs to eschew and forsake sinne, according as Ecclesiasticus witnesseth, saying: *Remember thy last end, and thou shalt neuer sinne.* It is a great matter not to sinne, and a great remedy also for the same, is for a man to remember that he must die.

It is reported of a certaine religious man, that being sore tempted with the beautie of a woman (whom he had seene abroad in the world) and vnderstanding that she was dead, went to the graue where she was buried, and rubbed a napkin in the stinking body of the dead woman; and he vsed alwayes afterwards, (whensoever the diuell troubled him with any euill thought of her) to take the

Eccles. 7.  
36.

Ioh. Cli.

the stinking napkin, and to put it to his nose, and say to himselfe: behold heere (thou miserable wretch) the thing thou louest; and behold heere what end the delights and beauties of the world haue. This was a great remedy to ouercome this sinne. And the deepe consideration of death, is of no lesse importance then it, as S. Gregorie saith: *There is nothing that doth so mortifie the appetites of this peruerse flesh, as to consider in what plight the soule shall be after it is dead.*

S. Gregorie.

The like story is reported of another religious man, who hauing his Table ready prouided to goe to dinner, to eate somewhat for the refreshing of his weake and weary body, chaunced suddenly to haue a remembrance of death, which cogitation (euen as though it had beene a Constable or other like officer there ready to attach him) put him in such a feare and terror, that it caused him to refrain from his meat. Consider

H 3

then,

then, how much the remembrance of that dreadfull account, that we must make at the houre of our death is able to worke in the heart of a iust man, seeing it caused this man to abstaine from a thing that is so lawfull and necessary to be done.

Certainely, this is one of the most wonderfull things in all the world: that men knowing so assuredly, that at the very houre of their death, a particular account shall be required of them of all their whole life: yea, and of euery idle word, will (notwithstanding) runne headlong with such facilitie into sinne.

If a way-fairing man, hauing but one farthing in his purse, should enter into an Inne, and placing himselfe downe at the Table; should require of the Host to bring in Partridges, Capons, Pheasants, and all other delicacies, that may be found in the house, and should sup with very great pleasure and contentation, neuer remembering,

membring, that (at the last) there must come a time of reckoning; who would not take this fellow either for a iester, or for a very foole?

Now what greater folly or madnesse can be deuised, then for men to giue themselves so loosely to all kinds of vices, and to sleepe so soundly in them; without euer remembring, that shortly after at their departing out of their Inne, there shall be required of them a very strait and particular account of all their dissolute and wicked life?

Wherefore it is verily to bee thought, that the diuell laboureth all that he can, to make vs vtterly to neglect and forget the remembrance of our account, that we must make at the very houre of our death: because he knoweth full well, what great profit and commodity, would arise vnto vs by the continuall remembrance of the same. For otherwise, how were it possible, that men should

H 4

forget

*The diuell laboureth all that hee can, to make vs neglect and forget the account we must make of all our whole life, at the houre of our death.*

forget a thing that is so terrible and fearefull? Yea, such a thing, as they know most assuredly will come and steale vpon them at their owne houses? If we haue but the least doubt or suspition in the world, of loosing a little worldly riches, or of some other like thing; it maketh vs oftentimes very carefull and watchfull, and causeth vs to loose both our sleepe and our health.

How happeneth it then, that the remembrance of death, (which as well to the body as to the soule, is the most horrible and dreadfull thing that may come vnto vs) causeth vs not likewise to be very carefull and watchfull, in making provision before hand for the coming of it? Surely, it seemeth vnto me a thing very much to be maruelled at, that men should be so carefull as they be, in trifles and matters of small importance, and liue so negligently, and without all care, in things that are of so great importance vnto them, as is their euer-

lasting

lasting saluation or damnation.

Thirdly, this consideration of our death, is a great helpe, not onely to prouoke vs to liue a good life, (as it hath beene sayd) but besides that, to die well. In things that be hard and difficult, foresight and preparation before hand, is a very great helpe to bring them well to passe. Now, so great a leape as is the leape of death, (which reacheth from this life to the euerlasting life to come) cannot well be leaped, vlesse we make a great course, and fetch a long race to runne the same; No great thing can be well and perfectly done at the first time. Seeing therefore it is so great a matter to die, and so necessary to die well, it shall be very expedient for vs to die oftentimes in our life, that we may die well at the very time of our death.

The souldiers that be appointed to fight, doe first practise themselves in such feats and exercise, as whereby they may learne in time

H 5

of

*The consideration of death prouoketh vs not onely to liue a good life, but also to die well.*

of peace, what they must doe in time of warre. The horse also that must runne at the Tylt, trauerleth all the ground before, and trieth all the steps thereof; that at such time as he cometh to make his course, he be not found new and strange in doing his feate.

Wherefore, sith we must all needs runne this course, for so much as there is no man aliue but must die,) considering also that the way is so obscure and stonie, (as all men know) and the danger so great, that whosoever falleth; shall be tumbled downe headlong into the bottomlesse pit of hell fire: it shall be requisite, that we doe now tread diligently before hand all this way; and consider particularly all the steps and places thereof, one by one, forasmuch as in euery one of them, there is much to be considered. And let vs not thinke, that it is enough to consider what passeth outwardly about the sicke mans bed: but let vs endeavour much more to vnderstand, what passeth inwardly in his heart. Of

*¶ Of the uncertaintie of the houre of death; and what a grieffe it is at that time, to depart from all things of this life.*

### SECT. I.

**T**O beginne now euen from the beginning of this conflict, consider, that when death shall come vpon thee, it will come at such a time, as when thou thinkest thy selfe in most safety, and suspectest least of the coming thereof: as we see by experience it is wont to happen vnto many. *The day of our Lord* (saith the Apostle) *shall come like a thiefe*, which watcheth alwayes to come at such times, as men are most carelesse, and thinke themselues in most safety; that he may take them vpon a sudden at vnawares.

And so we see it happeneth most often, that euen at that time, when men doe least thinke to die, and when they are least mindfull of their

*Death stealeth vpon vs at such a time as we thinke least thereof.*

*1. Thel. 5.2.*

Esay 38.  
12.

The first  
stroke of  
death, is  
the feare of  
death.

their departure out of this life : yea, when they cast their accounts before hand to make great purchases and buildings, and to set vpon great enterprises of many daies and yeeres, then commeth death suddenly vpon them, and disappointeth them of all their vaine hopes and designements ; and vtterly ouerthroweth all their fond imaginations and buildings, which they made in the ayre. And so is that saying fulfilled of the holy King. *My life* (saith he) *was cut off, like as the weauer cutteth off his thred, while I was yet in the beginning, he cut me off, from Morning to Euening thou wilt make an end of me.*

The first stroke wherewith death is wont to strike, is the feare of death. Surely this is a very great anguish vnto him that is in loue with this life, and this forewarning is such a great griefe vnto a man, that oftentimes his carnall friends doe vse to dissemble it, and will not haue the sicke man to beleue it,

it, least it should vexe and disquiet him. And this they will doe sometimes, though it be to the preiudice and destruction of his miserable soule.

King *Saul* had a very stout and valiant courage : but after that the shadow of *Samuel* appeared vnto him, and had told him that hee should die in the battell, adding moreouer these words, *To morrow, both thou and thy sonnes shall be with me* : the feare and terror (which he conceiued at these tydings) was so great, that at that very instant he lost all his force and courage, and fell downe to the ground as a dead man.

1. Sam.  
28.19.

Now, what great griefe will it be to a man that is in loue with this life, when such like newes shall be signified vnto him? For immediately vpon this denunciation, there shall be represented vnto him, his departure and perpetuall banishment from this world, and from all things that be in the same. Then shall he see, that his houre is now come,

come, and that the dawning of that dreadfull day appeareth now at his house: wherein he shall depart from all things that he hath loued in this life. His body shall die but once, but his heart shall die as often, as he shall remember the losse of all those things, whereunto it beareth loue & affection: for so much as death shall put the knife betweene him and them all, and make an euerlasting diuision.

The deeper roote the tooth hath in the iaw, the greater grieve it causeth at what time it is plucked out. Now the heart of a wicked man, being so fast rooted in the loue of the things of this life, it cannot be, but that it must needs be a very great grieve vnto him, when hee seeth the houre is now come, wherein hee must depart from them all. At that time, those things whereunto he beareth most affection, shall wound his heart most grievously: and that thing which was wont to be a comfort to him

*The more we be in loue with worldly things, the more grieve it will be vnto vs, & depart from them at the houre of our death.*

in

in his trouble, shall be then a most cruell torment in vexing him.

*S. Augustine* declareth, that at what time hee had determined to separate himselfe from the world, and from all the pleasures and delights thereof, it seemed vnto him, that they all represented themselves liuely vnto him, and sayd; *What? wilt thou leaue vs for euer?*

*S. Augustine*

*And wilt thou neuer haue any more to doe with vs?* Consider now then with thy selfe, what a grieve it will be to a carnall heart, when those things that he hath most loued, doe represent themselves at that houre vnto him; and when he seeth that he shall be spoiled of them all, in such wise that he shall be inforced to say: Now shall this world haue no more to doe with me, neither this ayre, nor this Sunne, nor this Element.

Now shall I haue no longer conuersation and comfort of my children, my wife, my house, my lands, my goods, my pleasures and delights: of all things I am

now



now left naked and bare, now  
will death spoile me of them all,  
now is mine olde age at an end,  
now is the number of my dayes  
fulfilled, now shall I die vnto all  
manner of things, and they all vnto  
mee; wherefore (O thou world)  
I bid thee farewell; yea, my  
lands, my goods, my riches, I  
bid you farewell; my friends, my  
acquaintance, my kinsfolke, I  
bid you farewell; my louing wife  
and my deere young children, I  
bid you all farewell; for now  
(alas) shall we neuer see  
one another any  
more in this  
mortall  
flesh.

Of

*¶ Of the separation or parting of the  
soule from the body at the howre  
of death, and of the horror  
and lothsomenesse of  
our grane.*

## S E C T. II.

**T**Here is yet another separati-  
on after this more terrible and  
dreadfull than this is: to wit, be-  
tweene the soule and the body,  
which haue kept companie so long  
time together, and haue beene such  
heartie friends. The diuell hath  
spoiled the holy man *Iob* of all  
manner of things, saue onely of his  
life; and it seemed vnto him, that  
(in comparison of the spoile there-  
of) all the rest were of none ac-  
count, and therefore he sayd:  
*Skinne for Skinne, and all that a  
man hath, will he giue for his life.*  
This is the thing that naturally is  
most loued, and the separation  
whereof causeth much griefe.

*Iob 2. 4.*

If the separation of one way-fa-  
ring

ring man from another, when they haue trauelled in iourney together any time, doe cause such grieve and solitarinesse: what a grieve shall it be, when two such entire friends and companions, as the Soule and Body haue beene, are separated the one from the other, which haue trauelled together from their Mothers wombe, vntill that very houre, and haue had so many knots and bonds of friendship betweene them? What a grieve will it be, when the spirit shall say vnto the flesh: I must now remaine all alone without thee, and the flesh shall likewise make answere to the spirit saying: and in what case then shall I be without thee, seeing all the being I haue, I receiued of thee?

After this, it commeth naturally to a mans minde, to thinke what shall become of his body, when his soule is departed out of it, and in thinking hereupon, he seeth that the best hap his body may haue, can be no better then to be layd in

a

a little graue of earth. The baseness of which condition, maketh him to be (as it were) astonied; for considering on the one side what great estimation he hath made of his body in times past, and seeing on the other side, what a base and vile place that is, wherein it must now be layd: he cannot but wonder exceedingly at it. He considereth and wayeth with himselfe, that the lodging which they will prepare for him in the earth shall be strait and narrow: that it shall be also obscure and darke, stinking and full of wormes, maggots, bones, and dead mens skuls, and (withall) so horrible, that it shall be very yrksome to them that be alive, onely to looke vpon it.

And when he seeth, that this body, which he was wont to make so much of; his belly, which he esteemed for his God; his mouth, for whose delights the land and Sea could scarcely serue; and his flesh, for which gold and silke was wont to be wouen with great curiositie,

and

and a soft bed prepared to lay it in, must now be layd in such a filthy and miserable dunghill, where it shall be troden vpon, and eaten with foule wormes and maggots, and within few dayes be of as vgly aforme, as a dead caryon that lyeth in the fields; in so much that the wayfaring man will stop his nose, and runne away in great haste, to auoyd the stinking sauour of it; when (I say) he considereth all this, and seeth that in steade of his soft bed, he must lie there, vpon the hard ground, in steade of his precious and gorgeous apparell, he must haue there but onely a seely poore winding sheete, and in stead of his sweete odoriferous perfumes and Muskes, filthy rottenesse and horrible stench, and instead of his multitude of delicate dishes and waiting seruing men, he must haue there such an infinite number of crawling wormes, and filthy maggots feeding vpon him: he cannot chuse (if hee haue any sence or iudgement remaining in him) but

maruell

maruell to see vnto how base a condition such a noble creature is now come, and to consider with whom he must now keepe company there; euen fellow and fellow like, who in his life time had no fellow nor equall.

It is not the part of wise men to wonder at things, for the customeable seeing of things euery day, taketh away from them (be they neuer so great) all admiration and wonder. And yet all this notwithstanding the great Wise-man wondered at this misery, though it be a matter whereof we haue daily experience, when he sayd: *If man and beast doe die both after one sort, what availeth it mee that I haue trauelled so much in seeking for wisdom?* If it were so, that the body (in this separation) should end in something that were of any price or profite, it would be some kind of comfort vnto vs, but this is a thing to be wondered at, that so excellent a creature shall end in the most

Ecclel. 3.

Iob 14.  
7.8.

most dishonorable and loathsome thing in the world.

This is that great misery, whereat the holy man Iob wondered (and surely not without good cause) when he sayd; *The tree after it is cut, hath hope to renue and spring againe, and if the roote of it doe rot in the ground, and the stocke be dead in the earth; yet with the freshnesse of water it springeth againe, and bringeth forth leaues as if it were newly planted: but man after he is once dead, withered and consumed, what is become of him?*

Gene. 3.  
19.

Great (vndoubtedly), was the tribute; that was layd vpon the children of Adam for sinne: and the euerlasting Iudge vnderstood very well what penance he gaue vnto man, when he sayd: *Thou art dust, and into dust thou shalt returne againe.*

Of

*¶ Of the great feare and doubt the soule hath at the houre of death, what shall happen vnto it after it is departed from the body.*

## SECT. III.

**H**OWbeit, this is not the greatest cause of feare, that a man hath at the houre of his death; but there is yet one farre greater, and that is, when the soule casteth her eyes further, and beginneth to thinke vpon the daungers of the world to come, and imagineth what shall become of her hereafter.

For this is now (as it were) to depart from the Hauen mouth, and to launch into the maine Sea; where none other thing is be seene on what side soeuer yee looke, but onely heauen and the water: which is wont to be an occasion of great feare, in such as are but new Sea-men. For when a man con-  
dereth

Ecc1.11.3

dereth that eternitie of worlds, which followeth after death : and withall casteth his eye into the new and strange Region, which was neuer knowne nor traueled by any man aliue, where he must now beginne to take his iourney, when he considereth also the euerlasting glory or paine, which there must fall to his lot, and seeth, that wheresoeuer the tree falleth, there it shall remaine for euermore ; and knoweth not on which of the two sides he shall fall ; when he considereth (I say) all these things : hee cannot but be in a very great feare and trouble of minde.

And such is the miserable state and condition of those that haue not repented them of the lewd and vngodly life which they haue lead: and therefore cannot perswade their hearts and consciences of remission and forgiuenesse ; nor assure themselves of the loue and fauour of God towards them. And then (no maruell) though they be vexed with griefe and anguish of soule

soule at that dreadfull houre, and die doubtfull, or rather despairing of their saluation. For if their owne consciences accuse them, and their hearts condemne them: then haue they iust cause to feare, least almighty God (who is greater then their hearts, and knoweth more then themselves) should pronounce the sentence of their iust condemnation.

But as for those that are in Christ Iesus, whose sinnes are as vtterly remitted, as if they had neuer committed any, and vnto whom the righteousness of Christ is as freely and fully imputed and reckoned, as if themselves had performed and wrought it in their owne persons : there is no condemnation for them to feare, and therefore no cause for them to doubt of their saluation: yea, they are sure that their Redeemer liueth, they know that they are translated from death to life, and that when their earthly house shall be dissolued, they haue an eternall building

I in

1.Ioh.3.  
20.

Rom.8.1.

Iob 19.25  
1.Ioh.3.  
14.  
2.Cor.  
5.1.

in the Heauens.

Right happy therefore and blessed are they (as *Dauid* speaketh) whose vnrighteousnesse is forgiven, and whose sinne is couered: and happy are they to whom the Lord imputeth no sinne. Happy art thou *Manasses*, that after thy so many abominations and wickednesse; obtainedst grace to become repentant. And happy *Lazarus*, who from thy beggery and loathsome sores, wert carried by Angels into *Abrahams* bosome.

2.Chro.  
6.

Luk.16.  
22.

Luk.23.  
43.

And happy O thou theefe, who vpon thy true repentance, vnfaigned faith, and hearty prayer, from the Crosse whereon thou hangedst, wert the same day receiued into Paradise.

But O the miserie of those sinfull men, that either dispaire or distrust of Gods endlesse mercy, and cannot perswade themselves, to be of the number of those that are to be saued. Tenne thousand times vnhappy *Caine*, that though-

Gen.4.13

test

test thy sinnes to be more then could be pardoned. And thou vnhappy *Iudas*, that (notwithstanding thy desperate repentance for thy damnable sinnes) becamest thine owne executioner and from the honourable dignitie of Apostleship, went to thine owne place of euerlasting perdition.

Mat.17.5

Acts 1.25

And although the case of all the wicked be not so desperate as theirs was: yet in as much as they cannot assure their hearts of Gods mercy, they haue good cause to feare his iustice, and cannot chuse but be in great anguish and perplexitie, when they consider, shortly their soule shall be separated from the body, and yet they know not what shall become of the same for euer.

We reade that when *Benedad* King of Syria was sicke, he was in so great anguish and griefe of minde, for that he knew not whether he should die of that sicknesse or not; that he sent the Generali of his Armie, with forty Camels

2.Reg.  
8.9.

I 2

loaden

loaden with treasure, vnto the Prophet *Elizeus*, requesting him (with words of great humility) to rid him out of that perplexitie he was in, and to put him out of all doubt, whether he should recouer of that sicknesse or not. Now if the loue of so short a life as this is, be able to cause a man to be in such a great care and pensiuenesse, how great care will a wise-man take, when he perceiueth himselfe to be in such a case as that he may truly say, that within two houres hee shall haue one of these two lots: to wit, either life euerlasting, or death euerlasting? And yet hee knoweth not certainly, whether of these two lots shall come vnto him.

What martyrdome may be compared to such a painfull anguish and griefe, as this is? how carefull should euery one be, to rid himselfe of this feare and perplexitie, and how desirous to be freed from that doubtfulnessse and danger? Put the case now that a King were

were taken prisoner among the Turkes, and when his Embassadors should come to ransom him; the Turkes would propound, that the matter should be determined by casting of lots, and that if he happened to haue a good lot, he should be ransomed, and goe home with the Embassadors of his kingdom; but if contrariwise, that then immediatly hee should be throwne into a hot firy furnace, which were there prepared burning and flaming before him. Tell me (I pray thee) at the time when they should be casting these lots, and putting their hands into the vessell to take them out, and all the world in great expectation, waiting what should be the end thereof, and the King himselfe standing there present, beholding the doubtfull hap that must be allotted vnto him; in what a dolefull case (thinkest thou) would he then be? How troubled? How fearefull? How quaking and trembling? And how ready to promise and vow



vnto Almighty God all he could possibly doe, to be quite rid out of that horrible anguish?

Now, what is all this (be it neuer so great) but as it were a shadow, if it be compared with this danger that we speake of? How farre greater is the Kingdome that we seeke? How farre greater is the fiery fornace that we doe feare? How farre more grievous is the perplexitie and doubtfulnesse of this matter, then of the other? For on the one side, the Angels shall be there expecting for vs, to carry vs to the Kingdome of heauen: and on the other side, the diuels, to cast vs into the horrible fornace of hell fire: and the vngodly man knoweth not whether of these two lots shall happen vnto him, which shall be determined either the one way or the other, within the space of one houre after his death.

Consider therefore in what a heauie plight thy heart shall be at this last instant: how fearefull, How humble, how abased before the

the

the face of him, who onely can deliuer thee out of this danger? How carefull shouldest thou be to ease thy conscience of this anguish and torment? and how diligent, to procure vnto thy selfe that ioy and peace of conscience which they in ioy, that can perswade themselves of Gods loue and fauour towards them in Christ Iesus?

How shouldest thou study and strue, to assure thy soule of her vndoubted saluation; and to make thine Election sure? As the Apostle speaketh. How shouldest thou in-deuour (with S. Paul) to haue alway a cleere conscience toward God and men, that when the time of thy dissolution approacheth, thou maist say with the same Apostle; *I haue fought a good fight, and haue finished my course, I haue kept the faith: henceforth therefore there is layd vp for me the Crowne of righteousness, which the Lord (that righteous Iudge) shall giue me at that day: and not to me onely, but vnto all them also that loue and looke for his appearing.* G 4 J Of

Act. 24.  
16.

2. Tim. 4.  
7.8.

*¶ Of the particular account wee must make to Almighty God at the houre of our death : whereby we come to understand all the errors and blindnes of our whole life past.*

## SECT. IIII.

*At the houre of death it is a griepe to a sicke man, if he haue liued licentiously, that he thinketh so late vpon his account.*

**A**fter this anguish, there followeth yet another as great as it, (namely in such persons as haue liued a lewd and dissolute life) which is, to come so late to thinke vpon the account they haue then forthwith to make, of all the disorders, and offences of their former life. O how wonderfully shall the wicked be confounded at that time, when the griepe of their paine shall cause them to open their eies, which heretofore the delight and pleasure of sinne had closed them! in so much as they shal then clearly perceiue, what false Gods those were

were which they haue serued, and how deceitfull those riches were, which they haue so greatly gaped after, and how by following that way (whereby they thought to haue found rest) they find in conclusion their vtter ruine and destruction.

The seruants of the King of Syria, came to apprehend the Prophet *Elizeus*, and when Almighty God had strooken them all blinde, by meanes of the prayer of the Prophet; the Prophet sayd vnto them; *Come goe with me, and I will shew you him whom yee seeke.* And when he had thus said, he carried them with him vnto Samaria, and brought them into the Market place of the Cittie, in the mids of all their enemies: and then made his prayer againe, and sayd; *O Lord, open the eyes of these miserable men, that they may see where they are.*

Now tell me (I pray thee) when those men opened their eyes and saw whether they were come, (be-  
I                      leeuing

2. Kin. 6.  
19.

leeuing certainly before, that they went to find the party they sought for) how amazed and ashamed were they, when they saw how foully they were deceiued? Now, what thing (in the world) could make a more lively resemblance of the Proces and deceits of our life?

We doe all walke here in this world, by the way of our appetites and desires: some seeke after gold; others doe purchase lands; others doe make great buildings; others seeke for pleasures and delights, others for offices and dignities; and each one is fully perswaded, that he taketh the best and wisest way, to obtaine the thing that he desireth. But when the terrible presence of death, and the danger of our account discouereth the vanitie of our hopes: then finding our selues to be in arrerages for our account, we shall cleerely perceiue, how foully we haue beene deceiued; and we shall see, that by following that way, wher-

bv

by we thought to haue found quietnesse and rest, we find our perdition.

O what miserable men are we? how blindly doe we now wander vp and downe in the world? What eyes shall we then haue? how shall our iudgement be then altered? how farre different shall it be from that it was before? Then shall we plainly see, how all the things of this world are miserable, her goods false, her wayes crooked, her hopes vaine, her promises lying, her pleasures bitter, her glory short and vaine.

Then shall we perceiue (although too late) how her riches were thornes and her delights poyson. To be short, then shall we see, how our eyes haue beene closed vp, and that we neuer knew whether we went: and (at the end of our iourney) we shall find our selues in the streets of Samaria, and in the snare of the iudgement of Almighty God; and compassed about with all our enemies, to wit, the diuels and our finnes. O

O how shall the wicked men be confounded at that houre? and how fouly shall they see themselves beguiled? How truly may euery one of them say at that time, O miserable wretch that I am, what other commoditie haue I now by all my pleasures past, but onely that I haue prouoked at this dreadfull houre, the indignation of the Iudge against me, who must giue sentence vpon me? Now my pleasures are all dead & gone, and there remaineth of them neither relique or memorie, to comfort me withall; no more, then if they had neuer bene, yea, contraiwise, they remaine as thornes, that lie pricking all about my heart, they make my cause doubtfull; they torment my woful soule now presently, & peradventure shall torment it euerlastingly, for euer and euer.

This is the fruit that I haue gathered of my dissolute and wanton life, and of all my carnall deilights. This is the setting of my teeth on edge, that my gluttonies past doe

cause

cause me now to haue: my pleasures and delights haue now forsaken me, they are quite gone away, and will neuer returne againe; yea, perhaps (in stead of pleasures that continued but a moment) there are prepared for me euerlasting horrible torments in hell fire.

Now, what blindness can be greater then this? How much better had it beene for me, neuer to haue bene borne, then to haue offended him, of whose helpe and fauour I haue at this present so great neede? How much better had it beene for me, that the earth had opened and swallowed me vp before I had oncethought to offend him? O vnfortunate day! O cursed houre, wherein I offended the Lord! Why did I not consider before hand of this dreadfull houre? Why was I not sooner mindfull of this terrible iudgement? How were mine eyes blinded with so small a glimse? Is this the way that I tooke to be so certaine and sure? Is this the end that all the honours of the world

world come vnto? What? Are all those things which I haue so greatly esteemed heretofore, of so little account at this present?

After all this, there followeth also another griefe as great as this, which is the feare of the account which shall then be required of vs: this is one of the greatest troubles and griefes we shall haue at that time. For besides this, that it is so terrible a matter to enter into iudgement with Almighty God, the very diuels also & fiendes of hell, will increase this feare at that houre, which before they were wont to extenuate & diminish vnto vs, with the hope and colour of Gods mercy. Then will they put vs in minde of the greatnesse and profoundnesse of the iudgements of Almighty God, and of his iustice, which they will then shew to be so great, that he pardoned not his owne onely Sonne for the sinnes of others. *If this then be done in greene wood, what shall be done (say they) in drie woode?* Then the

Luk. 23.  
31.

wicked

wicked man shall beginne to tremble and quake for feare, and say to himselfe; O miserable wretch that I am, if that be true which all the Scripture reporteth, to wit, that Almighty God will giue to euery man according to his workes, what may I hope to receiue at his hands that haue done so many wicked workes? If the Gospel say, that the tree shall be iudged according to fruit that it yeeldeth, what iudgement may I looke for, that haue brought forth so many wicked fruits? If it be true which the Prophet saith, that none shall ascend vp to the hill of God, vnlesse he haue innocent hands, and an vndefiled heart: whither shall I then goe, that haue had such wicked hands and such a filthy heart? If the saying of the Wise-man be true, that whosoever shutteth his eares, and will not heare the Law, shall crie and not be heard, what may I looke for, that haue had mine eares shut against Almighty God, & yethaue had them so open,

to

Rom. 2.6.  
1. Cor. 5.  
10.

Mat. 3. 10.  
Mat. 7. 19.

Psal. 24.  
3. 4.

Prou. 28.  
9.

to hearken after lies and vanities of the world?

Wherefore (O my omnipotent God) with what face shall I now appeare before thee, and desire thee to giue eare vnto me: seeing thou hast so oftentimes called me, and I would giue no eare vnto thee; how can I request thee to receiue me into thy house: seeing thou hast so oftentimes called at my house, and I haue shut my gates against thee? How shall I finde thee now at the time of my neede: seeing thou hast had so oftentimes neede of me, in thy poore and impotent members, and hast not found me? By what title or right may I request thee (now at the end of my iourney) to graunt me heauen, seeing I haue spent all my life time in the seruice of the diuell thine enemy?

O how iustly maist thou now say vnto me; thou hast serued the world and the diuell, get thee therefore vnto them, and let them giue thee thy hyre.

The

The like answer made the Prophet *Elizeus*, to King *Ioram* the sonne of *Achab*, who when he had spent and imploied all his life in the seruice and worshipping of Idols, and came in the time of his necessity to the Prophet of God, requesting him of helpe and remedy: the holy Prophet answered and sayd; O King *Ioram*, what hast thou to doe with me? get thee hence vnto the Prophets of thy Father and Mother, and desire them to helpe thee at this time.

O how many of vs doe follow this wicked King, both in our life and death? In our life we serue the world, and at the point of death we call vpon Almighty God. What answer may we looke to haue at that dreadfull houre, but euen the same that he hath already giuen in the like case, which is, What hast thou to do with me, sith thou didst neuer serue vnto me? Get thee hence to thy Counsellors whom thou hast followed, and to thine Idols whom thou hast loued, serued

2. Reg. 3.  
13.

*Whensoever a sinner earnestly repenteth, and conuerteth truly vnto God, he will forgive and receiue him. But few sicke persons (that haue lived dissolutely) doe so, but if they recover their health, they returne ordinarily againe to their former wicked life.*

Esay 57.  
13.

*At the  
houre of  
our death  
we wish  
that we  
had more  
time to re-  
pent vs of  
our finnes.*

serued and adored : and speake vn-  
to them to giue thee thy wages for  
thy seruice.

*When yee shall cry (saith Almighty God by his Prophet Esay) let them that yee haue gathered together, deliuer you : but the winde shall take them all away.*

At this time the sicke-man be-  
ginneth to wish , that he might  
haue some space to repent him of  
his former life , and he thinketh  
then with himselfe; that if he might  
obtaine it , O how vwould he fast  
and pray ? how vwould he relieue  
the poore ? and vwhat great vvorks  
of mercy vwould he doe ? Yea, he  
vvould not content himselfe vvith  
euery common kind of repentance,  
but vwould liue the most strait and  
austere kind of life of all men in the  
vvorld. But alas , vvhen he per-  
ceiueth by the increasing of his  
sicknesse, that his request vvill not  
be graunted, and calleth to minde,  
vvhat time, opportunity & meanes  
he hath had , to prepare himselfe  
for this dreadfull houre , and how  
fondly

fondly he hath suffered the same to  
passe in vaine , then is he wonder-  
fully , grieued and vexed for this  
losse, and acknowledgeth himselfe  
to be well worthy of such punish-  
ment : for that he would not be  
mindfull before hand of his dread-  
full account, but omitted to repent  
him of his finnes, while he had time  
and space to doe it.

O vnto how many of vs doth it  
happen , to be beguiled after this  
sort ? Spending and consuming the  
time, (vvhich Almighty God hath  
giuen vs to bestow in his seruice) in  
vanities and pleasures , and after-  
vvards vvhen we stand in most  
neede of it , vve vvant it. And so  
happeneth vnto vs, as it doth com-  
monly to the Pages and seruitors  
in the Court, vvho being allowed a  
candle to light themselues to bed,  
doe spend their candle in play all  
the night , and afterwards are con-  
strained to goe to bed darkling.

*A very  
apt simili-  
tude.*

*How*



*How the Church or faithfull congregation comforteth and helpeth the sicke persons, at the time of their departing out of this life.*

SECT. V.

*How the Church or congregation helpeth the sicke persons at the houre of their death.*

**N**OW approacheth the sick<sup>e</sup> person to his last end, and the Church of Christ (as a very louing and pittifull mother) beginneth then to helpe her children with prayers, as also that holy Sacrament of the Lords Supper, and withall the meanes she may else possibly doe.

And because his necessitie is so great (for at that instant it shall be determined what shall become of him for euer) great haste is made to haue the passing bell to be tolled, whereby the faithfull people that shall heare the same, may be put in minde to helpe the sicke man with their deuout prayers in this

this his great perrill and danger.

And when they perceiue his senses beginne to faile, his speech to faulter, his eyes to sinke, and his feete to die, then the Pastor is called for, to minister some heavenly physicke for the health of his soule, whose body they see to be past recouery.

Thus doth the godly Preacher beginne to instruct the sickeman in the matter of saluation, and to prepare him for a better life; he first sheweth him, that the cause of his sicknesse is his sinne and transgression, which deserueth to be punished with euerlasting death: he layeth before him the fearefull threatnings of God against sinne, and the examples of his seuerer animaduersion and punishment of the same; that now it behooueth him to repent him of his wicked life vnfeinedly, and to call vncessantly for grace and mercy.

And if he perceiue him sufficiently to be cast downe with the sense of his sinnes, and the consideration

ration of Gods iustice and vengeance for the same; then doth he raise him vp with the hope of his mercy, and layeth before him the sweet and comfortable promises of God in Christ Iesus: who by his bitter death and passion, hath sustained the punishment due to the sinnes of men, and by his holy life hath performed that righteounesse which was required of them. So that if the sicke man can but lay hold on Christ Iesus with the hand of faith, if he can beleue and confesse, that the Sonne of God died and rose againe for him, and for his saluation: he may as fully perswade and assure himselfe of eternall life, as if he had the fruition thereof already.

But if the sicke man be desirous to receiue the Sacrament of Christs blessed body and blood, as the pledge and earnest of his redemption and inheritance, purchased by the death of Christ, and represented by that holy mystery; then doth the Pastor relieue and  
cheere

cheere the sicke mans fainting soule, with that diuine and heauenly foode, whereby he is vnited and knit vnto Christ the head, as a member of his mysticall body, and whereby he is ingrafted (as a liuely braunch) into that true and liuing Vine, which yeeldeth fruite vnto eternall life.

Then (as the sicke man draweth on to his longest home) the Minister, with the rest of those that are present, beginneth to commend him in their prayers vnto Almighty God, beseeching him to strengthen and increase his feeble faith, to arme him with patience in this extremity, and to grant him a happy passage to the ioyes of heauen. Thus is the sicke person relieved and comforted on euery side with the blessed Sacrament, and deuout prayers of the faithfull, at the time of his passing out of this world, when (otherwise) he would be ready to despaire of Gods mercy, with the remembrance of all his former dissolute disorders, and  
wanton

wanton pleasures and delights, which at that time would represent themselves most lively vnto him.

Into what a narrow strait (trowe yee) should he be brought, and what an extreame anguish and griefe should he feele, with the cogitation of his former wicked and licentious life : if the hope of Gods fauour, and the consideration of those inestimable benefits, which he trusteth to receiue by the meanes of Christ, did not rid him of that doubtfulness, and mightily comfort his perplexed conscience.

*Of*

*Of the panges of death, and of the great paine and agony the soule abideth, at her departure out of the body.*

### SECT. VI.

**A**fter this followeth the agony and panges of death, which is surely the greatest of all the conflicts we haue in this life. Then his friends and executors beginne to prouide his winding sheet, and other things for his funerals : then they beginne to say to the sicke man, that the houre of his departure out of this world is now come: and therefore they counsell him, to recommend himselfe vnto Almighty God, and to call hartily vpon him in this last time of his trouble, who hath promised to heare and helpe all those that call vpon him. Then the sicke man beginneth to heare the wofull cries, and pittifull lamentations of his poore wife, who (now presently) beginneth to

*Of the pangs of death.*

K      feele

feele the discommodities of her new widow-hood, and solitary life. Then the soule of the sicke-man is ready to depart from the body, and at the time of her going, euey one of his members is sore grieued and vexed therewith.

Then are the cares of the soule renewed afresh: then is the soule in a maruellous great conflict and agony, not so much for her departure, as for feare of the houre of her dreadfull account, approching so neere vnto her: then is the time of trembling and quaking, yea, euen of such as be most stout and couragious.

*A notable  
examp'e.*

It is reported of a godly Father, that as he was passing out of this world, he beganne to tremble and feare, and was loath to die, howbeit the holy man encouraged himselfe saying; Goe forth my soule, goe forth out of this body, whereof shouldest thou be afraide? it is threescore and tenne yeeres that thou hast serued Christ, and art thou yet afraide of death? now, if  
this

this holy man were afraide of his passing out of this world, who had serued Christ so many yeeres: what shall he doe, who (peradventure) hath offended him so many yeeres? Whether shall hee goe? whom shall he call vpon? what counsell shall he take? O that men vnderstood, how great perplexity and anguish is at this dreadfull houre!

Imagine now (I beseech thee) in what a dolefull case the heart of the Patriarke *Isaacke* was, when his Father held him bound hands and feet, and layd him vpon the wood to sacrifice him; when hee saw his fathers glistering sword ouer his head, and vnderneath him the flames of fire burning, and the seruants (that might haue succoured him) staying at the foot of the hill, and he himselfe bound hands and feet in such sort, that he could neither flie nor defend himselfe: in what plight (trow yee) was the heart of this blessed young man, when hee sawe himselfe in so

*Gen. 22. 9*

*In what  
perplexity  
the soule of  
the wicked  
man is at  
the houre  
of death.*

narrow a straite ?

And surely, in farre greater perplexitie is the soule of the wicked man, at this dreadfull houre : because he can turne his eyes on no side, where he shall not see occasions of great terrour and feare. If he looke vpward, he seeth the terrible sword of the iustice of Almighty God threatning him : if he looke downward, he seeth the graue open, euer gaping and tarrying for him : if he looke within himselfe, he seeth his owne conscience gnawing and biting him : If he looke about him, there be Angels and diuels on both sides of him watching and expecting the end of the sentence, whether of them shall haue the prey : if he looke backward, he seeth his dolefull wife, his little young children, his poore seruants, his kins-folke, his friends, his companions, his acquaintance, his houses, his lands, and the goods of this life, to remaine all behinde, and are not able to succour him in this his great distress :

trouble : for as much as he must depart all alone out of this life, and they all must remaine still here.

To conclude, if (after all this) he take a view of himselfe, and consider what he is inwardly : he shall be wonderfully amazed and afraid, to see himselfe in such a dangerous and terrible estate, in so much, as (if it were possible) he would flie away euen from himselfe.

Now (alas) to depart from the body is a thing intollerable, to continue still therein, is a thing impossible : and to deferre his departure any longer, will not be granted.

All the time past seemeth vnto him but as a blast of wind, and that that is to come, appeareth (as it is in deede) infinite. Now what shall the miserable soule doe, being thus compassed and inuironed about with so many straits ? O how fond and blind are the sonnes of *Adam*, that will not prouide in time for this terrible passage ?

K 3

Of

*Of the funerals and burying of the body, with the filthinesse and loathsomnesse thereof, after it is dead.*

## SECT. VII.

*Of the funerals and burying of the body, with the loathsomnes thereof.*

**L**AST of all, when this great conflict is ended, the soule is violently taken away from the body, and departeth from her ancient habitation; the body remaining vtterly spoiled of all the beautie and qualities it had: Now let vs consider, what lot each one of these two parts must haue. First, consider in what case the body is after the soule is departed out of it: what thing is more esteemed then the body of a Prince while he is aliue, and what thing is more contemptible and vile, then the very same body when it is dead? Where is then that former princely maiestie become? Where is that royall behaviour and glorious magnificence?

Where

Where is that high authority and foueraignty? Where is that terror and feare at the beholding of his presence? Where is that capping, kneeling, and speaking vnto him with such reuerence and subiection? how quickly is all this gay pompe vtterly ouerthrowne and come to nothing, as if it had beene but a meere dreame, or a play on a stage that is dispatched in an houre?

Then out of hand the winding sheete is prouided and brought forth, which is the richest Iewell in my take with him out of this life: and this is the greatest recompence that the richest man in this world shall haue of all his goods at that houre: I wish this point were well considered by euery couetous man, and by those that make their money their God: whose blindness and folly the Prophet reprehendeth in these words, *Be not afraid when a man waxeth rich, and when thou seest the glory of his house very much multiplied and increased:*

K 4

for

*The richest man in the world, may at his death be content in a winding sheete.*

*Psal. 49.  
16. 17.*

Of the buriall of the body.

*for when he dyeth, he shall not carry his goods away with him, neither shall his glory goe downe with him.*

Then doe they make a hole in the earth of seauen or eight foote long, (and no longer, though it be for *Alexander* the great, whom the whole world could not hold) and with that small roome onely must his body be content. There they appoint him his house for euer, there he taketh vp his perpetuall lodging, vntill the last day of generall iudgement, in company with other dead bodies : there the wormes craule out to giue him his entertainment. To be short, there they let him downe in a poore white sheete, his face being couered with a napkin, and his hands and feet fast bound, which truly needeth not, for he is then sure enough for breaking out of pryson, neither shall he be able to defend himselfe against any man. There the earth receiueth him into her lappe : there the bones of dead men kisse and welcome him; there

there the dust of his Auncestors imbraceth him, and inuiteth him to that table and house, which is appointed for all men liuing.

And the last honor that the world can doe vnto him at that time, is to cast a little earth vpon him, and to couer him well therewith, that the people may not feele his stinking fauour, and behold his dishonour : and the greatest pleasure, that his very deare and speciall friends can doe then vnto him, is to honour him with casting a handfull of earth vpon him. And therefore the faithfull people are wont to vse this ceremonie towards the dead, that Almighty God may dispose others to doe the same vnto them, when they shal be in the like case.

Now, what greater confession and acknowledging of our miserie can we deuise, then to see how men preuent before hand, that they may not want after their death so small a benefit as this is? O greedy couetousnesse of the liuing, and



great pouerty of the dead, why should a man desire and gape after so many things for this present life, being so short as it is, seeing so little will content him at the houre of his death?

Then the Graue-maker taketh the spade and picke-axe in his hand, and beginneth to tumble downe bones vpon bones, and to tread downe the earth very hard vpon him, in so much that the fairest face in all the world, the best trimmed and most charily kept from winde and Sunne, shall lie there, and be stamped vpon by the rude Graue-maker, who will not sticke to lay him on the face, and rap him on the skull, yea; and to batter downe his eyes and nose flat to his face, that they may lie well and euen with the earth.

And the fine dapper Gentleman, who (whiles he liued) might in no wise abide the winde to blow vpon him, no, not so much as a little haire or mote to fall vpon his garments, but in all haste it must be

be brushed off with great curiositie, here they lay and hurle vpon him a dunghill of filthinesse and dirt. And that sweet minion Gentlewoman also, that was wont (forsooth) to goe perfumed with Amber, and other odoriferous smelles: must be contented here to lie couered all ouer with earth, and foule crawling wormes and maggots.

This is the end of all the gay braueries, and of all the pompe and glory of the world. In this plight doe all his friends now leaue him, lying in that strait lodging, in that earth of obliuion, and in that darke prison, where he shall remaine accompanied with perpetuall solitarinesse, vntill the generall day of iudgement. O world, what is become of thy glory? O yee my houses, lands, and riches, where is your power? O my wife, my children, my friends, and kinsfolkes, where haue you now left me? How happeneth it that yee my old friends and companions doe so quickly forsake me, and leaue me here in the

the earth thus solitarie alone? How chaunceth it that the wheele of my so great prosperity and felicity, is so quickly ouerturned and defaced?

2.Kin.9.  
35.

They that saw Queene *Iezabel*, when she was (by the iust iudgement of God) eaten with dogges, when they saw that there remained nothing else of her beautie, but onely her skull, and the extreame parts of her fecte and hands, those (I say) that had knowne her before in so great flourishing and roiall estate, and saw her at that time in such a miserable plight, wondering at that so great alteration and chaunge, demanded and sayd,

2.Kin.9.  
37.

*Heccine est illa Iezabell? Is this that Iezabell?* And as many as passed by that way, and beheld her thus eaten with dogges, repeated the same exclamation, maruelling at so great a change, and sayd; *Is this that Iezabell?* Is this that great Queene, Lady of Israel? Is this she that was so mighty? She that vsurped and seized the lands and goods

goods of her subiects, by shedding of their blood? Is death able to bring the mighty and puissant Princeesse, to such a base and miserable calamitie?

Now therefore my deare brother, goe downe (I pray thee) with thy spirit, into the graues and Sepulchers of such Princes and great personages, as thou hast either heard of or knowne in this world, and consider, what a horrible and deformed forme of their bodies is there to be seene, and thou shalt see, that thou hast good cause to make the like exclamation, and to vse the same words and say: Is this that *Iezabell*? Is this that amiable face, which I knew so faire and liuely? Are these those eyes that were so cleare and bright to behold? Is this that pleasant rowling tongue, that talked so eloquently, and made such goodly discourses? Is this that fine and neate body, that was so trimly polished and adorned? Is this the end of the Majesty of Princes Scepters and royall Crownes?

Crownes? Is this the end of the glory of the world? O how oftentimes, saith a wise man, hath it beene my chaunce, to enter into the Sepulchers of some dead bodies, where wondring, or rather being greatly astonied at the sight that I saw, I fixed mine eyes aduisedly vpon the shapes of the dead corpses, I set the bones in order, I ioyned the hands together, and set the lips in their proper places, and spake thus secretly to my selfe.

Behold these feete, that haue trauelled such crooked paths and wayes; these hands also that haue committed so many wicked Acts; these eyes that haue beheld so many vanities; this mouth, that hath eaten and deuoured so many delicate and superfluous meates; behold this skull of his head, that hath built so many vaine castles and Towers in the ayre; this dust and filthy skinne, for whose pleasure and delight he hath committed so many finnes and wickednesse, and for which cause, the soule  
of

of this body doth and shall (perhaps) suffer euerlasting horrible torments in hell fire.

This done, I departed out of that place, wholly astonied and amazed, and meeting with certaine persons both men and women young and old, I beheld the likewise, and considered, that both they and I, should shortly appeare in the like vgly forme, and seeme as vile and lothsome to behold, as those deade bodies are now presently. Wherefore what a fond and wicked wretch am I, to liue in such wise as I doe? To what end is my purchasing and heaping together of lands and riches, and my building of such sumptuous houses: seeing I shall shortly be here so poore and naked? To what end are my gay braueries, and gorgeous ornaments in my apparell, and furniture of household stuffe: seeing I shall shortly be here so filthy and lothsome to behold? To what end are my delicate dishes, my sugred sawces and daintie fare;  
seeing

seeing I shall shortly be here meate for the wormes and maggots of the earth?

*What becommeth of the soule after it is departed out of the body, and of the dreadfull iudgement and sentence that shall be giuen vpon it at that time.*

## SECT. VIII.

*Statutum est hominibus semel mori, post hoc autem iudicium. Hebr. 12. verse 27.*

*Omne verbum otiosum, quod loquuti fuerint homines, reddent rationem de eo in die Iudicii. Matth. 12. verse 36.*

*Nota, that there bee two iudgements: One is at the houre of*

**I** Et vs now leaue the body lying thus buried in the graue, and let vs see, what way the soule taketh through that new world, which is (as it were) another Hemisphere

misphere, where it findeth a new heauen, a new earth, another kind of life, and another manner of vnderstanding and knowledge.

The soule then (after it is departed out of the body) entreth into this new Region, where those that be liuing neuer entred, a place full of feare and terror, and of the shadowes of death. But now, what shall this new stranger doe in this so strange a Countrie, vnlesse he haue the guard & defence of Angels for this time? O my soule saith S. Bernard, what a terrible day shall that be, when thou shalt enter (all alone) into that vnknowne Region, where those hellish monsters that are so horrible and vgly to behold, shall encounter and assault thee in the way? Who will then take thy part? Who will then defend thee? Who will then deliuer thee from those ramping Lyons, which being raging mad for hunger, doe lie there in waite to deuour thee?

Vndoubtedly this is a very fearful way: but the iudgement that shall

*every mans death, which is called the particular iudgement: and the other is at doomes day, which shall be the vniuersall iudgement of all mankinde together.*

*At the  
houre of  
death, the  
soule must  
render a  
particular  
account  
vnto Al-  
mighty  
God, of all  
things, and  
then it shal  
be iudged,  
what shall  
become of  
it for euer-  
more, and  
this is ter-  
med her  
particular  
iudgement.*

2. Sa. 14.  
26.

shall then so solemnely be giuen, is farre more terrible. Who is able to declare how strait the decision of this particular iudgement shall be? How righteous the iudge? How busie and solicitous the diuels our accusers? How few intercessors on our side? What a particular examination shall then be made of euery point of our account? and what a long processe shall be drawne of all our whole life, and as our Sauour affirmeth, *We must then render an account of every idle word: Mat. 12.* Wherefore, *If the iust man*, as S. Peter saith, *shall hardly be saved, where shall the sinners and wicked men shew themselves?* 1. Pet. 4. 18. It is a thing very worthy to be noted, that whereas a man would thinke, that those things that we haue most loued, and for which we haue taken most paines, should most helpe vs in this great distresse; it falleth out quite contrary, for they shall not onely not helpe vs, but also be an occasion at that time, of  
more

more paine and grieve vnto vs. The thing that *Absolon* loued and esteemed aboue all things, was the goodly haire of his head, and that very haire Almighty God ordained by his iust iudgement, to be the cause of his death.

Now, the very same iudgement is prepared for all wicked persons at that houre, that those things that euery man most loued in this life, and for which he committed most hainous offences against Almighty God; the very same things shall make his account more dreadfull, and be occasion of great torment vnto him. There shall our children whom we haue sought to enrich (whether it were by right or wrong) accuse vs. There shall the naughty harlot, (for whose wanton loue we haue broken the lawes and commandements of Almighty God,) pleade against vs. There shall our lands, our goods, our offices, our dignities, our pleasures and delights (which were our Idols) be our hang-man, and tor-  
ment

2. Sa. 18.9

*The things  
that we  
loue most  
in this life,  
shall make  
our account  
more dabi-  
full, and  
be grieve  
vnto vs at  
the houre  
of our  
death.*

Psal. 130.

3.

ment vs most cruelly. Then shall Almighty GOD giue iudgement vpon all the Gods of Egypt, according to the matter, in such sort, that those very things wherein we haue put all our glory, shall at that time bee the cause of our ruine. Now, if the seuerity of the dreadful sentence of Almighty God, be answerable to our sinnes: alas, who shall be able to abide it? An ancient holy Father was wont to say, that of three things he liued continually in great feare: The first was when his soule should depart out of his body; The second, when it should bee presented before the iudgement seat of Almighty God; The third, when the sentence of his cause should bee giuen and pronounced: But now (which is most terrible of all) what if Almighty God shall giue this most terrible sentence against thee, that thou shalt be damned for euer, to the horrible torments of hell fire, there to continue infinite millions of yeares, and world without end;

in

in what a terrible strait shalt thou then be? what sorrow, what griefe, what anguish shalt thou then feelee? Againe, what triumphes and ioyes will the Deuils thine enemies make at that time?

Then shall that sentence of the Prophet be fulfilled, saying: *All thine enemies shall open their mouthes upon thee, they shall laugh thee to scorne, and gnash their teeth at thee, and say, we will deuoure him. This is the day we haue so long looked for, we haue found him, we haue espied him.* But thou O sweet Iesus, *illuminate the eyes of my soule (I beseech thee) that I sleepe not in death, that mine enemy may neuer say, I haue preuailed against him, Amen.*

Lam. 2. 16

Psa. 13. 3.

4.

Meditation

## Meditation for Thursday Morning.

### *Of the Generall day of Iudgement.*

*This day (after due preparation) thou hast to meditate upon the day of the generall iudgement: that by meanes of this consideration, those two principall effects may be stirred up in thy soule, to wit, the feare of God, and the abhorring of sinne.*

#### *1. Of the dreadfulnessse and terror of the generall Iudgement.*

**C**onsider first, what a terrible day that shall be, in which the causes of all the children of *Adam* shalbe thoroughly examined, the Proesse of all our liues diligently perused, and a generall

generall definitiue sentence giuen, what shall become of vs all for euermore. That day shall comprise in it, all the dayes of all ages and times, both present, past, and to come: for vpon that day, the world shall render an account of all these times: And then shall Almighty God poure out the anger and indignation, which he hath gathered together in all ages. How violently shall the maine flood of Gods wrath and indignation break out at that day: which containeth in it so many floods of anger and wrath, as there haue beene sinnes committed since the beginning of the world vntill that day? and therefore the Prophet had good cause to say, *That day shall be a day of anger, a day of calamitie and miserie: a day of obscuritie and darknesse: a day of clouds and tempestuous stormes: a day of the Trumpet and alarum against the strong Citties, and against the high Towers.*

Soph. 5.  
15.

2. Of



2. *Of the dreadfull signes that shall goe before the generall day of Iudgement.*

Luk. 21.  
25.

SEcondly consider, what fearefull and terrible signes shall goe before this day: for (as our Saviour saith) before the comming of this day, *There shall be signes in the Sunne, in the Moone, and in the Starres, and in all creatures, both of heauen and earth.* For they shall all haue (as it were) a certaine feeling and vnderstanding of their end, before they come to their end indeed: and shall tremble and quake, and beginne to fall before they fall indeede.

Luk. 21.  
26.

But as for men, they shall (saith he) goe vp and downe dry and withered, in great anguish and feare of death, hearing the terrible roarings of the Sea, and seeing the great outragious stormes and tempests that shall then be stirring: and by those dreadfull signes they shall coniecture, what great calamities

ities and miseries are threatned to the world.

And in this wise shall they goe wholly amazed and astonied, their faces pale and wanne, their hearts dead before death come; and as persons condemned before the sentence bee giuen. For they shall measure the perils and dangers to come, by the great feare and terror they bee presently in: and euery one shall bee so thoroughly occupied with his owne affaires, that none shall thinke of others, no, not so much as the Father of the Sonne, or the Sonne of the Father: no man shall haue to doe for any other man, because no man shall be sufficient for himselfe alone.

The Sibelles doe affirme, that at that time the beasts shall goe bellowing and roaring through the fields and Cities, and that the trees shall sweat blood, and that the Sea shall cast vp the fishes on the dry ground: but if this seeme incredible to any man, let him consider that there is much more spoken in

L

the

Luk. 21.  
16.

the Gospel. For it is a greater matter for men to be dried vp, then for the sea to be dried vp: & it is a greater matter that the vertues of the heauens should be mooued, then that al creatures in the earth should be altered.

3 *Of the comming of the flood of fire before the Iudge: and of the dreadfull sound of the trumpet at the generall iudgement.*

**T**Hirdly, consider that vniuersall flood of fire that shal come before the Iudge, and that dreadfull sound of the Trumpet, which the Archangell shal blowe, to summon and call all the generations of the world, to assemble together in one place, and to bee present at their generall and vniuersall iudgement.

And aboue all this, consider, with what a dreadfull maiesty the Iudge shall come, whose comming is described by the Prophet Nahum in these words: *Our Lord shall come like*

Nahum. 1  
3, 4, 5, 6.

*like a tempest and furious whirlwinde, and the cloudes are the dust of his feete. He shall take indignation against the Sea, and it shall waxe dry, and all the Rivers of the earth shall be dried vp. The hill Basan and Carmelus shall be withered, and the flower of Mount Libanus shall fade and fall away. The Mountaines shall quake before him, and the hills shal melt. The earth shall tremble at his presence, and the world, and all the inhabitants thereof, who shall stand before the face of his indignation? And who shall abide the fiercenes of his fury? His wrath shall be poured out like a fire, and the very Rockes shal become dust before him.*

4 *Of the strait account that shall then be required of euery man.*

**A**fter this consider, what a strait account shall there bee required of euery man. *Verily (saith Iob) no man can be iustified, if he be compared with Almighty God, and if*

Iob 9. 2. 3.

he contend with him in iudgement:  
of a thousand things that bee shall  
charge him withall, bee shall not be  
able to answer unto one.

Now then, what shall every  
wicked person thinke at that time,  
when Almighty G O D shall enter  
with him into this examination,  
and shall there (within his owne  
conscience) say thus unto him.  
Come hither thou wicked and  
naughty man, what hast thou seene  
in me, that thou shouldst thus de-  
spise me, and goe to mine enemies  
side? I haue raised thee from the  
dust of the earth, and created thee  
after mine owne image and like-  
nes: I haue giuen thee vertue and  
strength wherewith thou mightst  
haue obtained my glory, but thou  
(despising the benefites and com-  
mandements of life, which I gaue  
giuen thee) wouldest rather follow  
the lyes of the deceider, then the  
wholesome counsell of thy Lord  
and Creator, thus to be iudged  
and delivered from this foule  
fall, I went downe from heauen in

How AL-  
mighty God  
shall then  
accuse the  
wicked  
within  
their owne  
consciences.

to earth, where I suffered the grea-  
test paines, torments and reproa-  
ches, that euer were suffered in the  
world. For thee haue I fasted; for  
thee haue I trauailed from place to  
place; for thee haue I watched; la-  
boured and sweat drops of blood:  
for thee haue I suffered persecuti-  
ons, scourgings, blasphemies, re-  
proches, buffetings, dishonours,  
torments, and euen death it selfe  
vpon the Crosse.

To be short, for thee I was born  
in much poverty: for thee I liued  
in great paine; for thee I died with  
insolentable sorrows and grieffe.  
Witness hereof are these wounds,  
both in my hand and feete, which  
are here to bee seene in my body.  
Witness hereof is ary heauen and  
earth, in before whom I suffered.  
Witness hereof are the Sunne and  
Moone, which (were eclipsed) at the  
same houre.

Now what hast thou done with  
this thy soules, which I (with the  
shedding of mine own blood) pur-  
chased to be mine.

Iere. 2. 12.

uice, hast thou limployed that which I bought so deerely? O foolish, wicked, and adulterous generation; why wouldest thou rather serue thy enemy with paine, then me thy Creator & Redeemer with ioy? Be yee astonied (O yee heauens) at this strange case, and let your gates fall downe at the strangenes hereof. *For two abominations hath my people committed.* They haue forsaken me that am the Fountaine of liuely water, and refused mee for another Barrabas. I called you very oftentimes, and yee would not answere me, I knocked at your gates, and ye would not awake. I stretched out my hands on the Crosse, and yee would not behold them. Yee haue despised my counsels, with all my promises and threatnings. Wherefore, speake yee now (O ye Angels) be you Iudges betweene mee and my Vineyard, what could I haue done more for it then I haue done?

Let the  
wicked pro-

Now what answer can the wicked make here vnto? Such as be scoffers

scoffers at holy and diuine thinges, such as be mockers of vertue, such as be despisers of simplicitie, such as make more account of the lawes and statutes of the world, then of the lawes of Almighty God, such as haue beent deafe to heare the callings of God, vn sensible to vnderstand his inspirations, rebellious against his commaundements, obdurate and vnthankfull for all his chastisements and benefites: what can they say? what answere can those persons make, that haue liued in such sort, as if they had beleued that there were no GOD? And such as haue made none account of any other law, but onely how to procure their owne worldly interest and commodity.

*What will ye doe* (saith the Prophet Esay) *in the day of the visitation and calamity, that shal come vpon you from a farre? vnto whom will ye flee for succour and help? What shall the glory and abundance of your lands and riches at that time auaille*

uide what  
answer to  
make here-  
vnto, now  
whiles they  
haue time  
in this  
world.

Esay 10.3

you: but that ye may bee carried away prisoners into hell, and there fall among the dead.

**15** Of the terrible sentence that the Judge shall then give against the wicked.

After all this, consider, the terrible sentence which the Judge shall thunder out against the wicked, and that dreadful saying, which shall make the eares of all that shall heare it, to glowe & tingle.

Esa. 30. 27

*But like* (saith the Prophet Esay) *are full of indignation, and his wrath is like a consuming fire.* What fire shall burne so hot as these words?

Math. 25.

41.

Depart from mee ye evill doers, who are *lasting fire*. This is the most terrible saying that can bee said to creatures: for by this departure and separation, is understood the paine which the Divines call, *Pernam* *damm*, that is, the losse of all losses; which is an utterall spoyle of all things, and a deprivation of the chiefest goodnesse, to wit, of Al-

may

mighty

mighty God, in whom all good things doe consist. Now whither shall those cursed wicked persons goe. (O Lord,) that shall depart from thee? In what Haven shall they arrive? What Master shall they serve? *Whosoever they be that shall depart from thee, shall bee written in earth, because they have forsaken the vaine and spring of the water of life, which is Almighty G O D.*

Iere. 17.

The greatest punishment that the Romanes used to put a Citizen vnto, for certaine greivous offences, was to banish him out of the noble Citie of Rome; and to confine him into some Iland apart, among some Barbarous Nation. Now, if it were thought so great a punishment to bee banished out of the Citie of Rome, what a punishment shall this bee, to be banished out of the companie of Almighty G O D, and of all his elect & chosen, and to bee banished for ever and ever from the companie of Satan, and of those Barbarous

Math. 25.

41.

barous helhounds? *Depart from mee* (saith Christ) *ye cursed*, as if he should say, I haue inuited you with my blessings, and ye would not come, now therefore take ye my curse to your despite. *The wicked man* (saith the Prophet) *loved malediction*, and it came upon him, and he refused the blessing (that Almighty God offered vnto him) and therefore it shall be kept farre enough from him.

Math. 11.

14.

Our Saviour Christ cursed the Figge tree, and immediatly not on-ly the leaues, but even also the bo- dy and mores of the tree withered away, so as it neuer brought forth fruit any more. In like manner shall those miserable damned per- sons be accursed, and utterly de- prived of all hope of saluation, and of all fruit and comfort for ever- more.

But whither dost thou send them O Lord? *unto everlasting fire?* O what a sad is this for delicate and dainty persons? *which of you* (saith the Prophet) *is able to dwell*

Esa. 33. 14.

in

*in the burning fire?* which of you is able to dwell in the everlasting flames? What greater curse and ma- lediction can there bee then this? what calamity, what sentence, what aduersity may be compared with the only shadow of this? This is that terrible and fearefull fire, which the Prophet Esay setteth forth in these words,

*The streames thereof shall be tur- ned into melting pitch, it shall not be quenched night nor day: the smoake of it shall go up for evermore: it shall be desolate for generation to generation, no man shall ever passe through it.*

Esa. 34. 9. 10.

The fourth Treatise, of the generall day of Iudgement, wherein the former meditation is declared more at large.

The effects vndoubtedly are very great, which the feare of God worketh in the soule: *who so feareth God*, saith Ecclesiasticus, *it shall goe well with him at his last end.*

Eccles. 1. 13. Eccles. 25. 10, 11, 12.



The feare  
of God is  
the begin-  
ning of the  
loue of God.

end, and on the day of his death be  
shall be blessed. And in another place  
he saith, How great is that man that  
hath attained unto wisdom and  
knowledge? but be he neuer so great,  
he is no greater then hee that feareth  
God. For the feare of the Lord hath  
placed his seate above all things. Ble-  
sed is that man to whom it is giuen to  
feare the Lord. Hee that hath this  
feare, with whom shall mee compare  
him? for the feare of God is the be-  
ginning of his loue.

All these be the words of Eccle-  
siasticus, whereby it appeareth  
plainly that the feare of God is the  
beginning of all goodnes, (thence  
it is the beginning of his loue) and  
it is not onely the beginning, but  
also the key and perswasion of all  
good things. As S. Bernard witnes-  
seth, saying, I know this for a most  
certaine truth, that there is nothing  
of so great force and efficacie to keepe  
us in the grace and fauour of God, as  
to live at all times in the feare of him  
and to sheweth alwaies all manner of  
proud and presumptuous thoughts.

Now

New to obtaine this so precious  
a Jewell, it availeth very much, to  
occupy our minde in the conside-  
ration & continuall remembrance  
of the iudgement of Almighty  
God, and above all other things, in  
the consideration of that su-  
preme and generall iudge-  
ment, that shall be giuen in the end  
of the world. This iudgement is the most  
dreadfull thing of all that the holy  
Scriptures declare vnto vs, for the  
things that are there signified vn-  
to vs of this iudgement are terrible,  
that were in our hearts. Almighty  
God himselfe reported them, they  
would seem altogether incredible.  
And therefore our Sauour, after  
he had preached and set out cer-  
tain of them to his Disciples, the  
greatest of them was such, that  
they seemed to exceed the com-  
mon credulity and faith of men in  
regard whereof he ended the mat-  
ter with this affirmation, saying,  
Know ye not what shall come vnto you in the  
end, therefore all these things.

The consi-  
deration &  
continual  
remembrance  
of the iudge-  
ment of  
Almighty  
God will  
helpe vs to  
obtaine the  
feare of  
God.

Math. 13.  
30.



things bee fulfilled, for Heauen and Earth shall faile, but my word shall neuer faile.

A.C. 24. 26

It is written in the Acts of the Apostles, that when S. Paul preached before the President of Indea, of the terrible things of this day: the same President began to tremble and quake at the wordes the Apostle spake; notwithstanding that he was an Infidell, and had no beliefe at all in this mystery.

Whereby it may appeare, what terrible things those were, that the Apostle then spake of, sith the only sound of them was able to cause so great feare and trembling in a man that did not beleue them.

Now the Christian that beleueth them, and holdeth them for a matter of Faith, what a lively sence and feeling should he haue in these things, when he heareth, readeth, or considereth them?

And let no man thinke to excuse himselfe pretending innocency, & saying that these threatnings

are

are not spoken vnto him, but to vniust and wicked persons. For S. Ierome was a iust man, and yet (for all that) he said, *That so often as hee remembered the day of Iudgement, both his heart and his body trembled for very feare.*

St. Ierome

The Prophet David also was a iust man, yea, he was a man according to Gods owne heart: and yet (for all this) he had so great feare of the account of this day, that he said in a certaine Psalm, *O Lord enter not into Iudgement with thy seruant, for in thy sight no man liuing shall bee iustified.*

K. David

Psa. 143. 2

The holy man Iob likewise was a most innocent and iust man, and yet (for all that) he liued in such exceeding feare all the dayes of his life, that hee reporteth thus of himselfe, and saith: *Like as hee that sayleth in the middes of a stormy tempest, is in great feare, when he seeth the furious raging waues coming vpon him: euen so haue I trembled alwayes before the Majesty of Almighty God, for my feare hath bin*

Holy Iob.

Iob. 31. 23

so

so passing great, that I was not able to abide the heavy burden thereof.

S. Paul

1 Cor. 4. 4

But aboue all these, the Apostle St. Paul was a very iust man, and yet (for all that) he said thus of himselfe: *I feele no reborse of Conscience of any thing I haue done amisse, and yet I count not my selfe safe and secure; for as much as the Lord is he that shall be my Iudge.*

As if hee had said (in expresse wordes; Many times it may happen that (in our owne sight) wee finde our selues to be without blemish in our workes; and yet (in the sight of Almighty God) we be farre otherwise, for that which is eth hidden from the eyes of men, is not hidden from the eyes of Almighty God. He sendeth vnto a rude and vnskillfull Painter the worke that he hath drawne, seemeth to be very perfect: but a cunning and skillfull Painter, will finde many defects worthy to be noted in it. Now, how farre greater defects and imperfections shall the most high goodnes and wisdom

dome

dome of Almighty God finde, in a creature so euill inclined as man is? Who (as Iob saith) drinketh sinne and iniquity as it were water.

Iob. 15. 16

Againe, if the sword of Almighty God did finde so much to be pared off in Heauen, how much more shall it finde in earth, which bringeth forth nothing else but brambles and bryers? And who is hee that hath all the corners of his soule so pure and cleane, but that he shall haue need to say with the Prophet; *Ab occultis meis munda me Domine: Cleanse mee, O Lord from my secret sinnes.* Wherefore, it behooueth all men, to liue in great feare and dread of this day of Iudgement, be their life neuer so iust, seeing the day is so dreadfull, our life so faulty, & the Iudge so iust, and aboue all, seeing his iudgements be so secret and profound, that no man knoweth what lotte shall fall vnto him. But (as our Sauour saith) *Two shall bee in the field; the one shall be taken, and the other forsaken. Two in one bed*

Math. 24. 40.

the

*the one shall be taken, and the other forsaken. Two grinding in one mill, the one shall bee taken, and the other forsaken.* In which wordes we be giuen to vnderstand, that of such persons, as are all of one same state and manner of life, some shall be carried vp to Heauen, and some throwne downe to the bottomelesse pit of Hell. Insomuch, as by this and many other places of the holy Scriptures it plainly appeareth; that no man can accompt himselfe secure and safe (by his owne righteousnes or deserts) but he must rely wholly vpon the mercy of God in Christ Iesus, by vertue of whose death and resurrection, the true bele cuer may conceiue an assured hope of eternall life.

*Of the dreadfulness and terror of the generall Iudgement, and how rigorous the day thereof shall bee.*

SECT. I.

**T**O consider well of the greatness of this Iudgement, thou must

Titus 3. 5

must first presuppose, that there is no tongue in the world able to expresse the least part of the troubles that shall be vpon this day: And therefore the Prophet *Ioell* (being desirous to speake of the greatnes thereof) found his wits and senses so weake and confounded, that he began to stut & stammer like a Child, and to say, *A! a! a! what a day shall that bee?* The like manner of speech vsed the Prophet *Jeremy*, when Almighty God would send him to Preach; to signifie that he was an Infant, and altogether vnable to discharge so great an Embassage, as he was appointed by Almighty God to doe.

And the same manner doth the Prophet *Ioell* vse euen at this time, to giue vs to vnderstand that there is no tongue in the world, that will not stut and stammer like a Child; when it shall goe about to signifie what thinges shall happen vpon that dreadfull day.

Vpon this day Almighty GOD will reduce all such filthines as the wicked

Ioel 1. 1

Iere. 1. 6.

wicked haue caused in the world, (through their wicked workes) to his first due forme and comelines: and as their filthy & wicked acts haue been many and great, euen so must the purifying of them be proportionable to the acts committed. And so shall the world be so much beautified by the punishment of the wicked, as it hath been defiled & disfigured through their offences.

When a man hath (by reason of some great fall) put his arme out of joynt, the more grieve and paine must he afterwards abide, before it can be set in joynt againe, and brought to his due proper place.

Now whereas the wicked haue disordered all things in this world, and set them out of joynt, and wrenched them out of their naturall places, when that heavenly reformer shall come to restore the world, by punishment of so many disorders: how great shall the punishment be, where so many and so great disorders haue been.

Exe. 1. 11

This

This dreadfull day is called not onely the day of Anger, but also the day of our Lord, as the Prophet *Ioel* teacheth it. Giuing vs thereby to vnderstand, that all other dayes haue beene the dayes of men, in which they haue fulfilled their owne willes against the will of God, but this day is called the day of our Lord, because vpon this day our Lord will doe his will against the will of men.

Thou dost now sweare, and forswear, and blasphem, and Almighty God in this meane while holdeth his peace, and saith nothing vnto it: but be thou well assured, the day shall come when Almighty God will breake off his long silence of so many dayes, and of so many iniuries, and will answer for his owne honour. So that there be no more but two dayes in the world: the one is the day of our Lord, and the other the day of men.

Man (whiles his day endureth) may doe whatsoeuer he listeth, and

Almight

Ioel. 1. 15  
Why the  
day of  
Judgement  
is called the  
day of our  
Lord.

There bee  
two dayes,  
the one is  
the day of  
our Lord,  
the other is  
the day of  
men.

2. Chron.  
32. 26.

2. Reg. 25.

Almighty God will hold his peace, and (as it were) winke at all his doings. Vpon this day, the King Sedechias may commaund the Prophet of God to be cast into a Well, and bread to be giuen vnto him by outices. He may vse and abuse the Prophet at his pleasure, and at all those iniuries Almighty God will hold his peace. But after this day there will come another day, and Almighty God will take King Sedechias and depriue him of his Kingdome: he will destroy Ierusalem, and bring King Sedechias in fetters before the King of Babilon, and there shall all his sonnes and friends bee murdered before his face. There shall he command his eyes (which were preserued to see so many miseries to be plucked out of his head, which done, hee shall cause him to be carried in fetters to Babilon, and confine him into a prison, there to remaine all the dayes of his life. So that as man hath liberty to doe vpon his day whatsoever hee listeth, without any restraint

straint or impediment at all: euen so will Almighty God haue free liberty to doe vpon his day whatsoever his will and pleasure shall be, and no man shall be able to let or disturbe him.

*Of the dreadfull and terrible signes  
that shall goe before the day of  
the generall iudgement.*

## S E C T. II.

**F**inally, if thou desire to vnderstand what manner of day this shall be, consider what signes shall goe before it, for by the signes thou shalt perceiue what the thing shall be that is signified. First of all, *when that day shall be, no man knoweth, no not the Angels in heauen, nor yet the sonne himselfe. (to reueale it to any other) but the Father onely.* Howbeit, certaine signes shall goe before it, whereby men may prognosticate, not onely of the here-nesse of the day, but also of the great-

Math. 13.  
32.

Mat. 24. 7

greatnes and dreadfulness thereof.

For (as our Saviour saith) before the coming of this day, there shall be great warres and troubles in the world: Nation shall rise against Nation, and Kingdome against Kingdome, and there shall be great earthquakes in many places, and pestilence and famine, and terrible things appearing in the ayre, and other great signes and wonders.

The horrible persecution of the Church by Antichrist.

And which is more dreadfull then all this, there shall come that great and horrible persecution, so oftentimes mentioned in the holy Scriptures, which shall be executed by the most cruell persecutor that euer the Catholique Church hath had: to wit, by Antichrist, who shall impugne the Church of Christ most maliciously, not onely with most cruell warres and horrible torments, but also with apparant and fained miracles. Consider now therefore with thy selfe, what a terrible time that of Antichrist shall be, when the godly Martyr shall offer his body to the tormentor,

tor,

tor, and the tormented shall worke miracles before his face.

To conclude, the tribulation of these dayes, as our Saviour saith, shall be so great, as the like was neuer since the beginning of the world, nor neuer shall bee; inso-much as if Almighty God of his great mercy, did not prouide to shorten these dayes, no Flesh should be saued: but for the Elects sake, the dayes of (Antichrist) shall be shortned.

Math. 24.  
21. 22.

After these signes (as this day of generall Iudgement draweth nearer and nearer) there shall appeare other signes more dreadfull then these: in the Sunne, in the Moone, and in the starres. Of which dreadfull signes, the Lord spake by his Prophet Ezechiell, saying: I will cause the Starres of Heauen to be darkened ouer thee, and I will couer the Sunne with a Cloude, and the Moone shall not shew forth her light. And I will cause all the lightes of Heauen to mourne and lament ouer thee: and I will send darkenesse ouer

Ezech. 31  
7. 8.

M

all

all the Land. Now when these great signes and alterations shall appeare in the heauens; what may wee looke for vpon earth, which is wholly gouerned by the Heauens?

We see in a Common-weale, that when the heads that gouerned it, are in any tumult, all the other members and parts thereof, are also in like tumult, and yproct, and the whole Common-weale is tossed and turmoiled with armes and discention.

Now if all this body of the world be gouerned by the vertues and influence of the heauens, in case both the heauens and his body be altered; and out of their naturall order; in what ruthfull case then shall all the members and parts be, that depend of them? The ayre shall be full of lightnings, whirlwindes, and blazing starres; the earth shall be full of wide yawning cliftes, fearefull tremblings and quakings, and these earthquakes (as it is thought) shall be

fo

so great and violent that they shall bee able to ouerthrow not onely the sumptuous Palaces, high Towers, and strong Castles, but euen the very mountaines and Rockes themselves shall bee also shaken, and buterwhelmed by them, and quite remooued out of their places.

But most of all other Elements, the Sea shall at that time shew greatest rage and fury; and the waues thereof shall be so high and so furious, that it shall seeme that they will utterly ouerwhelme all the whole earth. Such as dwell by the Sea side, shall bee in great dread and terror, by reason of the great rising of water; and such as dwell further off, shall bee wonderfully afraid of the horrible roaring and noyse of it, which shall be so extremely outrageous, that they shall bee heard many miles off.

In what a pittifull case then (I pray you) shall men bee in these

M 2

dayes?



dayes? How shall they be astonied, confounded, yea, vtterly bereaued of their senses, of their speech, and of their taste of all thinges? Our Sauour saith, that at this time the people shall be in great anguish and distresse; and that men shall goe as though they were withered and dried vp, and had no life in them, by reason of the great feare of those thinges that shall happen vnto the world.

Then shall they say one to another what meaneth this? What doe these terrible prognostications signifie? What will the world at the length bring forth, that is now swelleth and rageth in this furious wise? What shall the end be of all these so great tossings and alterations of all thinges? Now (after this sort) shall men goe vp and downe for afraid and dismay, their hearts fayling them, and carrying their armes a crosse, and one of them looking pittifully vpon another.

And they shall be in great dread and feare, beholding one another

to

to be so farre changed and disfigured, that euen that alone were enough to dismay them, although these were nothing else to be feared. All Occupations & Trades of the world shall then cease euery where: and so shall in like manner all study, and desire of purchasing and gaining. For the greatnes of the feare shall holde mens hearts so thorowly occupied, that they shall not onely forget these thinges, but they shall also forget euen to eate and drinke, and to doe such thinges as are necessary for the maintenance and sustentation of their liues. Their chiefeft care shall bee where to seeke out sure and safe places to defend themselves from Earthquakes, and from the tempestuous stormes of the ayre, and from the inundations of the Sea. And so men shall goe to hide themselves in the Caues and dens of wilde Beasts, and the wilde Beasts shall seeke likewise to saue themselves in the lodgings and houses of men, and so all thinges

M 3

shall

shall be tossed and turmoyled vp-  
side downe; and be full of terrour  
and confusion.

The present calamities shall af-  
flict them very sore; but the  
great feare and dread of those  
that are to come; shall vex  
them worse, because they know  
not what the end shall be of such  
dolefull and lamentable begin-  
nings.

I want wordes to declare this  
matter, as it were requisite to bee  
declared, and all that is said, is  
much lesse then that which shall  
be indeede.

Wee see (euen now by expe-  
rience,) when any outrageous tem-  
pest riseth in the Sea; or when  
any stormie Whirl-winde or  
Earthquake happeneth vpon the  
Land; how wonderfully men are  
dismayde; how they tremble  
and bee astonished; and how both  
their strength and wittes doe faile  
them.

Now then; when the heauen  
the earth; the Sea; and the ayre,

shall

shall bee wholly distempered and  
disordered; when in all Regions  
and Elements in the world there  
shall bee peculiar stormes and  
tempests; when the Sunne shall  
threaten with mourning, the Moon  
with blood; and the Starres with  
their fallings; who shall be able to  
eate; who shall be able to sleepe?  
Who shall be able to take so much  
as one minute of rest; being com-  
passed on each side with so many  
outragious stormes and tempests?

O how miserable and vnhap-  
pie is the state and condition of  
the wicked; who are threatned  
with all these fearefull prognosti-  
cations!

And contrariwise; how blessed  
is the state of the good and godly;  
vnto whom all these things are fa-  
uours, comforts, and good ty-  
dings; of the happy prosperity  
soneere at hand approaching then  
vnto them? How ioyfully shall  
they then sing with the Prophet,

God is our refuge and our strength,  
and therefore wee will not feare,

M 4. though

Psal. 45. 1.  
2.

shall be tossed and turmoyled vp-  
side downe; and be full of terrour  
and confusion.

The present calamities shall af-  
flict them very sore; but the  
great feare and dread of those  
that are to come; shall vex  
them worse, because they know  
not what the end shall be of such  
dolefull and lamentable begin-  
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matter, as it were requisite to be  
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much lesse then that which shall  
be indeede.

Wee see (euen now by expe-  
rience,) when any outragious tem-  
pest riseth in the Sea; or when  
any stormie Whirl-winde or  
Earthquake happeneth vpon the  
Land; how wonderfully men are  
dismayde, how they tremble  
and bee astoried, and how both  
their strength and wittes doe faile  
them.

Now then, when the heauen  
the earth, the Sea, and the ayre,

shall

shall bee wholly distempered and  
disordered, when in all Regions  
and Elements in the world there  
shall bee peculiar stormes and  
tempests, when the Sunne shall  
threaten with mourning, the Moon  
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is the state of the good and godly,  
vnto whom all these things are fa-  
uours, comforts, and good ty-  
dings, of the happy prosperity  
soneere at hand approaching then  
vnto them? How ioyfully shall  
they then sing with the Prophet,  
*God is our refuge and our strength,*  
*and therefore wee will not feare,*

Psal. 45. 1.

2.

M 4 though

though the whole Earth be tossed and turmoiled, and the Mountaines be removed, and fall into the bottome of the Sea.

Luk. 21.

30. 31

Like as yee understand (saith our Sauour) when the Figge-tree, and all other Trees begin to blossome, and to bring forth their fruit, that then the Spring time draweth neere at hand: even so when yee shall see these thinges come to passe, then may yee perceiue that the Kingdome of God is at hand. Then may yee open your eyes, and lift up your head, because the day of your redemption approacheth.

O how ioyfull shall the good and vertuous then bee? how well shall they thinke all their labours and trauailes imployed? And contrariwise, how wofull and sorrowfull shall the wicked be? and how sore shall they then condemne all the steppes and wayes, of their sinfull liues?

Of

Of the comming of the flood of fire before the iudgement: of the dreadful sound of the trumpet: of the end of the world: and of the resurrection of the dead.

## SECT. III.

After all these signes, shall the comming of the Iudge approach neere at hand; before whom there shall goe an vniuersall flood of fire, which shall burne and consume to ashes all the glory of the world; this fire shall be to the wicked a beginning of their paine, and to the good a beginning of their glory. Then shall all the glory of the world haue an end: then shall the moouing of the heauens, the course of the Planets, and the generation of things cease, then shall the variety of times, with all other things that depend of the heauens, haue an end. And so Saint Iohn writeth in the Apocalips, That he

M 5

saw

Reu. 10. 1.

saw a mighty Angell cloathed with a bright cloud, his face was like the Sunne: hee had a Rames-borne for a Crowne on his head, his feete were like pillars of fire: of the which, one he set on the Sea, and the other upon the land. And hee saith that this Angell lifted up his arme towards heauen, and sware by him that liueth euerlastingly, world without end, that from thence forth there should be no more time.

That is to say, that there should be no moving of the heauens, nor of any other thing that is gouerned by them; and (which is more then all this) there should be no place to repent vs for that wee haue done amisse, nor any time or means to provide for the life to come.

After this fire, there shall come (as the Apostle saith), an Archangell with great power and maiesty, and hee shall sound a Trumpet, 1 Thel. 4. 16. (to wit, a great and terrible voice): whose sound shall be heard ouer all the parts of the world; and with this Trumpet hee shall

An Arch-  
angell with  
the sound  
of a Trun-  
pet, shall  
summon all  
Nations to  
the generall  
iudgement.

shall summon all Nations to come to the generall Iudgement.

This is that fearefull voyce whereof Saint Ierome speaketh, saying, whether I eat or drinke, or whatsoener I doe, me seemeth alwaies that I heare that voice sounding in mine eares; which shall say, Arise up all ye that be dead, and come to iudgement.

S. Ierome.

Who shall appeale from this summons? who shall bee able to auoide this iudgement? whose heart shall not tremble and quake for feare; at the terrible sound of this voyce? This voyce shall take from death all her spoiles, and cause her to restore againe all that shee hath taken away from the world. And so S. Iohn saith, that then The Sea shall restore the dead body, which it hath had, and likewise both death and Hell shall restore all those bodies that they haue.

Reuel. 20.  
13.

Now, what a wonderfull sight shall that be, to see the Sea and the earth to bring forth in all parts such variety of bodies; and to see so many

many huge Armies, and so many sorts and diuersities of Nations and people assembled together? There shall the Alexanders appeare, there shall the Xerxes and Artaxerxes, there the Darijs, and the Emperours of Rome, and the most mighty Kings and puissant Princes of the world, with another manner of habite and behauour, and with other kinde of thoughts, much differing from those that they had in this life.

To bee short, there shall all the children of Adam meete together, euery one to giue vp an account of his owne life, and to be iudged according to his workes. Howbeit, although all persons shall rise again at that day, neuer to die any more: yet shall there be a great difference betweene bodies and bodies. For the bodies of the iust shall rise very beautifull, and bright as the Sun: but the bodies of the wicked shall rise very blacke and filthy, euen like vnto death it selfe.

Now what a great ioy shall it be

*Great difference shall be at the day of resurrection, betweene the bodies of the iust, and the bodies of the wicked.*

be then to the soules of the iust, to see their desires now fully accomplished? What a ioy shall it be to see themselues (after so long a banishment) to be vnited and ioyned euerlastingly in company with their most deare and louing brethren? With what ioy may the soule say then vnto the body, O my body and faithfull companion, that hast holpen mee to gaine this Crowne, that hast so oftentimes fasted, watched, and prayed, that hast suffered with me the trauell of poerty, the crosse of afflictions, and the contradictions and reproaches of the world. How oftentimes hast thou spared the meate from thine owne belly, to giue it to the poore? How often hast thou lacked cloathes, thy selfe, to cloathe the naked? How often hast thou renounced and lost thine owne right and title, for that thou wouldst not breake peace, and be at discention with thy neighbour? Wherefore it is meet that thou shouldest now be partaker of this heauenly treasure,

*Of the ioyfull meeting of the soules and bodies of the iust, at the day of generall iudgement.*

sure, seeing thou hast holpen me to  
gaie the same, and it is meete that  
thou shouldest be my companion  
in this my glory; seeing thou hast  
beene my companion in all my  
paines and labours. Then shall  
these two faithfull friends be ioy-  
ned together in one subject, not (as  
they were in this life) with con-  
trary appetites and desires, but  
with a league of perpetuall peace  
and conformity, so as they may  
sing and say for ever: Behold what  
a good and joyfull thing it is for bre-  
thren to dwell together in unity.

But contrariwise, what a heau-  
nesse and griefe shall it be then to  
the soule or the damned person,  
when hee shall see his body in an  
ugly forme, as there it shall bee  
giuen vnto him: to wit, blacke, fil-  
thy, stinking, and horrible.

Then shall hee say: O cursed  
body; O beginning and end of my  
paines and sorrowes; O cause of  
my damnation! now art thou no  
more my companion; but mine  
enemie: now art thou no more

my

my helper; but my persecutor:  
now art thou no more my habita-  
tion, but the change and snare of  
my destruction. O cursed waste,  
how deere do I pay now for  
thy delectables and delights? O stink-  
ing flesh; that hast thus brought  
me to these painefull horrible tor-  
ments: by yielding to thy lusts  
and pleasures.

What alas! is this the body, for  
whose sake I committed so many  
sinnes? were these the delights of  
this body, that caused me utterly to  
cast away my selfe? was it for this  
stinking muck-hill, that I haue lost  
for ever the Kingdome of heauen?  
was it for this vile and filthy car-  
casse, that I haue lost for ever the  
glory of life euermlasting? O yee in-  
fernall Furies, rise vp now against  
me, and teare & rent me in peeces:  
for I haue well deserved these hor-  
rible torments. Cursed be the day  
of my unfortunate birth, seeing my  
hap must be so miserable, as to suf-  
fer euermlasting torments in the  
most horrible pit of hell fire, for so

short

ned per-  
sons, at the  
day of ge-  
neral iudg-  
ment.

Psa. 133.

Of the sor-  
rowfull and  
griuous  
meeting of  
the soules  
and bodies  
of the dam-



short pleasures and delights.

These, and other more desperate words, shall the damned soule speake vnto that body, which shee loued so exceedingly in this transitory world. But tell me; (O miserable soule) why doost thou now so much abhorre that thing, which heretofore thou louedst so well? Is not this flesh thy deerely beloued? Is not this the belly, which thou madest thy God? Is not this the face, which thou didst keepe so charily from winde and sunne? Is not this the visage, which thou diddest paint with so many artificiall colours? Are not these the armes & fingers, which glistered with rings of gold, bracelets and Diamonds? Is not this the body, for whose sake search was made both by land and Sea, to furnish a table for it with all delicate and dainty dishes? To haue a fine and soft bed, to procure curious and costly garments? Who hath now so altered thy affection? Who hath made thy body to looke now so horrible and vgly, which

which before seemed so faire and amiable?

Thou seest here now (Christian brother) what end the glory of the world hath, with all the vaine pleasures and delights of the body.

*Of the strait account that shall be required of every man: of the comming of the Iudge: of the matter of the iudgement: and of the witnesses and accusers that shall be there against the wicked.*

### SECT. III.

**N**OW when all mankinde shall be raised againe, and assembled together in one place, expecting the comming of the Iudge, then shall hee (whom Almighty God hath appointed to bee the Iudge ouer the quick & the dead) come downe. And like as at his first comming, he came with very great humility and meekenes, inuiting men

Act. 10. 42

*Note here the two commings of Christ:*

*the first was with great humility, and the second shall be with great maiestie and glory.*

Esay 2.19.

Reu. 21.1.

*At the day of generall iudgement, euen the*

men vnto peace, and calling them to repentance: euen so at his second coming, he shall come with very great maiestie and glory, accompanied with all the powers and principalities of heauen, threatening all those with the fury of his anger, that refused to vse the meekenesse of his mercy.

At this time the feare and terror of the wicked shall bee so great, *That* (as the Prophet Esay saith) *they shall seeke the cliffes of stones, and the hollow places of the Rockes, to hide themselves therein: for the great feare they shall haue of the Lord, and of the glory of his Maieftie, when he cometh to iudge the world.* To conclude, this feare shall be so great, *That* (as St. Iohn saith) *both the heauens and the earth shall flie from the presence of the Iudge, and shall finde no place where to hide themselves.*

Now, O ye heauens, why doe ye flie away? What haue ye done? Why are ye afraid? And if by the heauens, be vnderstood the blessed spirits

spirits that are in heauen. O yee blessed spirits, that were created and confirmed in grace, why doe ye flie away? What haue ye done? Why are ye afraid? Vndoubtedly they are not afraid for any danger that is towards themselves, but they bee afraid to behold in the Iudge, such a great maiestie and indignation, the greatnesse whereof shall bee able to strike all the heauens with terror and admiration. When the Sea is outrageous and tempestuous, euen hee that standeth safe vpon the shore, is in a kinde of feare and admiration.

When the Father goeth like a Lyon about his House, in punishing his bondslaue, his innocent sonne is also afraid, although hee know right well that his Fathers rage is not bent against him, but against the slaue. Now what shall the wicked doe at this time, when euen the iust shall bee so greatly afraid? If the heauens flie for feare, what shall the earth doe?

And

*blessed spirits shall be afraid to see so great maiestie & indignation in Christ the Iudge.*

And if those that bee wholly spirit doe tremble and quake : what shall they doe, that haue beene wholly flesh?

And if ( as the Prophet saith ) *The Mountaines shall melt in this day, before the face of Almighty G O D* : what stony hard hearts then haue we, that (for all this) be nothing at all moued? If the goodly Cedars of *Libanus* be shaken, what shall become of the tender twigs of the Desert? what shall the feeble Lambe doe, when the sturdy Rammes doth stoope and tremble; and if the righteous shall scarcely be saued, where shall the sinner and vngodly appeare?

Then shall the Romaines behold those handes, which they haue wounded with sharpe nailes, and that side, which they pierced with a Speare; then shall the *Iewes* behold that blessed body, which they procured to be Crucified, and let them say if it bee not the same, which they reported that his Disciples had secretly stolne out of the

the graue. Thus shall the skarres of these woundes, be a witnesse of the redemption & remedy, which Almighty G O D sent into the world: thus shall they serue to iustifie the cause of Almighty God, and to leaue the wicked voyde of all manner of comfort and excuse, in that they refused the meanes of their redemption.

Then shall both *Iewes* and *Romaines*, haue good cause to be ashamed of their out-rage and cruelty: then shall they begin to strike and beate vpon their breasts, in signe of lamentation: and not onely they, but *All nations of the earth* (saith our Sauour) shall then weepe and lament. They shall weepe, and yet the teares at that time will not serue their turne: for inasmuch as they haue contemned the riches of his mercy, now they must abide the rigour of his Iustice; and because they despised the sweetnesse of his fauour, now must they feel the sharpnes of his indignation and fury. They shall bewaile their

Math. 24.  
30.

their sinnes past, their shame present, and the torments that are to come. They shall bewaile their miserable hap, their ynfortunate birth, and their cursed end.

For these (and many other causes) they shall weepe and waile, very bitterly, and as persons wholly dismayed and fettered in all parts, and without all manner of comfort and remedy: they shall wring their hands, and strike themselves vpon their breasts.

Then shall the Iudge make a diuision betweene the euill and the good: and place the Goats at his left hand, & the Sheepe at his right hand. O how happy and blessed shall those persons be, that shall be thought worthy to haue a place among those elected Sheepe! O Lord, I most humbly beseech thee, let me haue tribulation here in this world: punish me here: cut mee in pieces here: burne me here, so that I may there be placed at thy right hand. Then shall the generall iudgement begin to be solemnized:

Our Saviour  
our Christ  
the Iudge  
shall make  
a separation  
betweene  
the good  
and the  
wicked.

Matth. 25.  
33.

nized: and the causes of each one shall be thoroughly scanned and examined: according as the Prophet Daniell writeth in these words; I stood (saith hee) attentively, and I saw certaine seates set in their places, and the auncient of yeeres sat downe, whose garment was white as snow, and the hayre of his head like the pure wooll. The throne wherein he sat, was like flames of fire, and the wheeles thereof like burning fire. And a riuer of raging fire issued and came forth from before him. Thousand, thousands were attendant to serue him, and tenne hundred thousand, thousands stood waiting before him. &c. I beheld all this in the vision of the night, and I saw one coming in the cloudes, who seemed to be the Sonne of man. Hitherto are the wordes of the Propheet Daniell, Whereunto, Saint Iohn addeth, and saith; I saw all the dead (both great and small) standing before his throne, and there the Bookes were opened: and another Booke opened, which is the Booke of life, & the dead were

Dan. 7. 9.

Apoc. 20.  
12.

were iudged according to the contents in these Bookes according to their workes.

Behold heere (deere Christian brother) the measure whereby thou shalt be iudged! Behold here the taxe and prices, whereby all things that thou doost shall be valued and esteemed; and not by the fond iudgement of the world, which haue the false and counterfeit waightes of Canaan in their hands, in whose ballance vertue and vice are iudged to be of small weight and account. In these books are written all our whole life, and that with such care and diligence: that a word hath no sooner passed thy mouth, but it is forthwith noted, and set in his proper Register.

But of what things (trow yee) will the Iudge require an account of vs? O Lord (saith Iob) *thou hast numbred all the steppes of my life.* Certainly, there shall not be much as one idle word, nor one only thought, whereof an account will not be required in that iudgement.

Yea,

Yea, and not onely of those things that we either thinke or doe; but also of those that we leaue vndone: of such things I meane as wee are bound to doe. If thou say at the day of iudgement; O Lord I haue not sworne: the Iudge will answer, that thy Sonne or thy seruant hath sworne, whom thy duty was to haue chastised and corrected. And we shall giue an account not onely of our euill workes, but also euen of our good workes; with what intention, and after what manner we did them.

Finally, as Gregory saith, *An account shall there be required of vs, of euery point & moment of our life, how and after what sort wee haue spent them.* Considering therefore, that such a strait account shal be required of vs, how hapneth it, that we that beleue this as a most certaine truth; doe neuerthelesse liue with such security and negligence as we doe? Wherein doe we put our affiance? wherewithall doe wee perswade and flatter our selues, in the

N

middest

Gregorie.

Math. 12.  
36.

middest of so many dreadfull perils and dangers?

Iob 2.3. How commeth this to passe, that those persons, that haue most cause to feare this dreadfull day, doe least feare it? and those that haue least cause to feare it, doe liue in greatest feare thereof? Holy Iob was a iust man (for so Almighty God witnessed of him, with his owne mouth,) and yet (for all this) he liued in so great feare and dread of his account at the day of iudgement, that he said: *What shall I doe when Almighty G O D commeth to iudge? and when hee beginneth to question with me, what answere shall I make unto him?*

Iob 3 1.14

Surely these be words that proceede from a very sore afflicted and troubled heart. *What shall I doe*, saith he: as if he had said; One care I haue that troubleth me continually, one naile I cary alwayes fixed in my heart, that will not suffer me to take any rest. *What shall I doe? whither shall I goe? What answere shall I make, when Almighty*

mighty

mighty God shall enter into iudgement with mee? But O holy and blessed man Iob, why art thou thus afraid? why art thou thus troubled and vexed? Art not thou hee that said, *I haue beene a Father unto the poore, an eye unto the blinde, and feete unto the lame?* Art not thou he that said: that *In all thy life time, thy heart neuer reproveth thee of any wicked deede?* Now being a man of so great innocencie, why (O holy Iob) art thou thus afraid?

Iob 29.15

Iob 27.6.

Truly the cause is, for that this holy man knew right well, that Almighty G O D looked not with fleshly eyes, and that hee iudged not according to the iudgement of men; in whose eyes oftentimes that thing shineth very gay and bright, which in the sight of Almighty God is very abominable. Thou art (O holy Iob) very iust indeede, yea euen for this cause thou art very iust, because thou liuedst in so great feare. This feare of this holy man Iob, my deere brethren, condemneth our false securitie.

N 2

These

These words of his, ouerthrow our vaine confidence. For which of vs hath at any time (in respect of this care of our dreadfull account at the day of iudgement) once refrained from his dinner or supper, or broke his sleepe? Whereas those deuout godly persons, that thinke heere-vpon as they ought to thinke, doe oftentimes loose their sleepe, and their appetite to their meate; yea, and sometimes more then that also.

We reade in the liues of the ancient holy Fathers, that when one of those holy men sawe one of his Schollers laughing, he reprehended him for it, and said, What? knowing as thou doost, that thou must yeeld an account to Almighty God before heauen and earth, art thou yet (notwithstanding) so bold as to laugh? This holy Father thought, that that man which looked earnestly for this dreadfull account, could hardly laugh.

Now, as touching accusers and witnesses, there shall not want in this

this behalfe. For our owne very consciences shall be witnesses, and cry out against vs: all creatures which wee haue abused, shall be witnesses against vs: and aboue all, the Lord himselfe whom we haue offended, shall be also a witnesse against vs: as he himselfe hath signified by one of his Prophets, saying: *I will be a swift witnesse against Enchanters, adulterers, perjured persons, and against those that seeke canils to defeat the labourer of his day wages, and against them that doe euill entreat the Widow and Orphan, and oppresse Pilgrimes & Strangers. For they doe not feare mee, saith the Lord.*

*Mala. 3. 5.*

Neither shall there want accusers against the wicked. For the Duell himselfe shall be a sufficient accuser: who as *S. Augustine* writeth, shall alledge very exactly before the Iudge his right and title, and shall say vnto him; O most iust and righteous Iudge, thou canst not of iustice, but giue sentence and adiudge these wicked traytors to be

*The deuill shall accuse the wicked at the day of iudgement.*



mine : for so much as they haue beene alwaies mine, and haue in all things fulfilled my will. Thine they were, (I grant,) because thou diddest create them, and make them after thy image and likenes, and redeeme them with thy blood. But they haue defaced thy Image, and put on mine ; they haue refused thine obedience, and embraced mine; they haue despised thy commandements, and obserued mine; they haue liued with my spirit, they haue imitated my works; they haue walked in my steps, and in each thing haue followed my counsels. Consider how much more they haue beene mine then thine, as appeareth heerein, that notwithstanding I gaue them nothing, I promised them nothing, nor layd my shoulders on the crosse for them; yet haue they alwayes obeyed my commaundements, and not thine. If I commaunded them to sweare and forswear, to rob, and to kill, to commit adulterie, fornication, Simonie, and vsurie, and

and to denie thy holy Name; all this they did willingly, and with great facility.

If I commaunded them to bestow their lands, their goods, their life, and their soule, for a point of honour and estimation, which I perswaded them in any wise to maintaine, or for a false delight whereunto I inuited them; they did forthwith very willingly hazard all this for my sake. But for thee, that art their God, their Creator, & their Redeemer, that gauest them their lands, their goods, their health, and life, that hast offered vnto them thy grace, and promised them thy glory; and aboue all this, hast suffered most cruell death vpon the Crosse for them; they neuer tooke the least paine and labour in the world. How oftentimes hast thou come to their doores in great pouerty, nakednes, & full of sores? And what almes haddest thou of them but a wayward aunswere, and shutting their doores in a great furie; and anger vpon thee; they

being then more carefull to feede their Hawkes; their Dogges, and their Horses, and to cloathe their walles with hangings of tapeffary, filke, and gold; then to relieue, cloathe, and helpe thee? Wherefore, seeing thou art a most iust Iudge, & knowest that this is most certainly true, the very order of iustice requireth, that they should be now punished for their iniuries and contempts done to so great a maiestie.

*Of the terrible sentence that the Iudge shall then pronounce against the wicked.*

## SECT. V.

**N**OW this accusation being found most true, Christ (the Iudge) will pronounce that terrible sentence against the wicked, saying; *Depart ye cursed into the everlasting fire, which is prepared for the deuill and his angels. For I was hungry, and ye gaue me not to eat: I was*

*thirsty,*

*thirsty, and ye gaue me not to drinke, &c.* And then shall the good goe to life euerlasting, and the wicked to fire euerlasting. Now, who is able to expresse what an intolerable anguish and griefe it will be to the damned persons, when they shall heare those most terrible words pronounced against them?

There shall they cry out to the Mountaines, to come and fall vpon them, and to the hilles to couer them: there shall they blaspheme, and reuile, and open their sacrilegious mouthes, euen against Almighty God: there shall they continually curse the day of their birth, and their vnhappy state; there shall their day wholly end; there shall their glory be finished; there shall their prosperity be vterly extinguished & ouerthrown; there shall the day of their terrible paines and griefes begin in their bodies, to continue for euer & euer: as Saint Iohn signifieth in his Apocalips, vnder the name of Babilon, in these words.

N 5

The

## Meditation for

The Kings of the earth shall weep and waille over themselves, that haue enjoyed the pleasures and delights of Babilon, and haue committed fornication with her, when they shall see the smoake that riseth up from their torment, and they shall endeavour to keepe themselves a far off for feare of them, and say: Woe, woe, be vnto the great City of Babilon, for in one houre is her iudgement come. And the Marchants of the earth shall lament, because now there be none to buy their Marchandize of gold and siluer, and precious stones. And they shall lament over her, and say: Woe, woe be vnto that great Citie, that was cloathed with garments of purple, scarlet, silks, and veluets, and was covered with gold and precious stones, for in one houre, all this great riches shall perishe and come to nought.

Christ is  
our Advo-  
cate during  
the time we  
live here:  
but after  
our depar-

Wherefore (O deere Christian brethren) if this must passe in this wise, let vs provide for our selues (I beseech you) whilst wee haue time here in this life, and let vs follow the counsell which hee giueth

vs,

## Thursday Morning.

vs, who would rather be our Advocate than our Iudge, and there is none that knoweth better what is requisite for that day, then he who must bee the Iudge of our cause. Christ then our Iudge teacheth vs briefly, what wee ought to doe in these words; Take heede (saith hee in the Gospel of Saint Luke, Chapter 21. ver. 34.) that your hearts bee not burthened with ouer much eating and drinking, and with the cares of this life: and beware that that sudden day come not vpon you at vnawares. For it shall come like a snare vpon all them that dwell vpon the face of all the earth. And therefore watch and pray at all times, that ye may be worthy to be deliuered from all these evils that are to come, & that ye may appeare before the Sonne of man.

Now considering this my deere brethren, come (I most hartly pray you) and let vs arise, whiles we haue time, out of this so heauie sleepe, before that darke night of death fall vpon vs; and before this dreadfull day come, whereof the

ture out of this life, hee is no longer our Advocate but our Iudge. For then the time is past, of dealing any more by an advocate with Almighty God, because the whole processe of all our life, is already then come to an end: and then wee be to haue forthwith a definitive sentence thereof, according to our workes.

the Prophet *Malathy* in his third Chapter saith: Now he commeth, and who dare abide his comming? and who shal be able to behold the day thereof? Vndoubtedly, that man shall bee able to abide this dreadfull day of Iudgement, that shall present the Iudge, and iudge himselfe before hand, according as *S. Paul* forewarneth and counselleth vs, saying: *If we would iudge our selues, wee should not be iudged.*

1. Cor. 11.

31.

## Meditation

## Meditation for Friday Morning.

## Of the paines of Hell.

*This day (after thou hast duly prepared thy selfe) thou hast to meditate upon the paines of hell: to the intent, that as well by meanes of this meditation, as by the former, thy soule may bee the more confirmed in the feare of God, and abhorring of sinne.*

**T**He paines of hell are to be conceived vnder some such corporall formes and similitudes, as the Scripture hath taught vs. As for the place of hell, wee may imagine it to be (as it were) an obscure and darke Lake vnder the earth, or a passing deepe pit full of fire, or as a horrible and darke Cite wholly burning with terrible

Mat. 8. 12.  
Math. 22.  
13. and 25  
30.  
How wee  
must ima-  
gine the  
place of  
hell to be.

terrible flames of fire: in which none other noyse were to be heard, but onely the furious raging of hellish tormentors, and ruthfull lamentations of the damned persons, tormented with continuall weeping and wayling, and gnashing of teeth.

### 1. Of two principall paines

in Hell.

**N**OW, in this cursed place, there be two principall kindes of paines; the one (which the Divines call *Pœnam sensus*) a sensible paine, and the other *Pœnam damni*: the paine of the losse of all losses. As touching the first paine, to wit, the paine of sense, consider, that there shall be no sense, neither within, nor without a man, but that he shall suffer his proper torment. For like as the wicked have offended God with all their members and senses, and have made account of them all to serve him, even so will he ordaine, that they all shall

*Pœna sensus.*

Each part of the body of the damned persons shall be tormented with his peculiar torment.

there be tormented, each one of them with his peculiar torment, and pay according to his desert.

There shall the wanton and lecherous eyes be tormented, with the terrible vgly sight of the Devils; the Eares, with the confusion of such terrible cryes and lamentations, as shall there be heard; the Nose, with the intollerable stench of that filthy and loathsome place; the Taste, with a most ravenous hunger and thirst; the Touching, and all the members of the body, with extreame colde and Fire; the Imagination, shall be tormented, with conceiving of the griefes present; the Memory, by calling to minde the pleasures past; and the Understanding, by considering what benefites are lost, and what miseries are to come.

*Eyes.*

*Eares.*

*Nose.*

*Taste.*

### 2. Of the torments of the inward senses, and powers of

the Soule.

Equally, there shall all the miseries & torments, that possibly may

may

may be imagined) be heaped together vpon the damned persons. For as Gregory saith: There shall be cold intollerable, fire unquenchable, the worme of conscience that cannot die: and a most horrible stench that cannot be abidden: there shall be palpable darknesse, whips of tormentors, vision of foule fiends and ugly duels, confusion of sinnes, and desperation of all goodnesse.

Now, tell me (I pray you) if the least of all these paines that are suffered here in this world, though it were but for a very small time, doe seeme notwithstanding so intollerable a thing: what shall it be to suffer there at one time, all these multitudes of horrible torments, in all the members and senses both inward and outward? and that not for the space of one night alone, nor of a thousand nights, but for euer and euer, during infinite worlds. What sense, what words, what iudgement is there in the world, that is able to conceiue & expresse this matter as it is indeede?

3 Poena

3 Poena damni: to wit, the paine to be deprived for euer of the sight of Almighty God.

AND yet this is not the greatest paine that is there suffered: for there is another paine farre greater (without any comparison) then all these: to wit, the paine which the Diuines terme *Pœna damni*, the paine of losse or deprivation, which is, to be deprived of the sight of Almighty God, and of his glorious company for euer and euer. And albeit this paine be common, to all the damned persons: yet shall it be much more grievous vnto them, that haue had better means and opportunity then others, whereby to ioy this felicity. As namely, all counterfeit Christians; to whom the Gospell hath bene preached: and especially, all naughty Religious or Ecclesiasticall persons, who as they haue had greater meanes and prouocations, to obtaine this euermourning felicity, euen so shall they

they be more vexed and grieved for the losse thereof.

4. In Hell besides the generall paines, there be also particuler paines, proportionable to the quality of euery sinne; not forgiven in this life.

**T**Hese are the paines that doe generally appertaine to all the damned. But besides these generall paines, there be other particular paines, which euery one of the shall also suffer, according to the quality of his sinne. For there shall be one kind of paine for the Proud man, another for the Enuious, one for the Couetous, and another for the Lecherous; and so in like manner for all other sinnes.

In which punishment, the wisdom, and Iustice of Almighty God shall wonderfully appeare, in that among such an infinite number of sinnes and sinners; he shall be able to iudge very perfectly all the excessse of each one, and shall measure vnto them (as it were in a ballance)

ballance) the paines proportionable to their sinnes. As the Wise man saith, *The Iudgements of the Lord are by waight and measure.* O what a dolefull thing shall it be to the wicked, when they shall see, how Almighty God will then pay them home in the very joynts?

And what a delight shall it then be to the iust, when they shall see such a wonderfull iust proportion obserued, in allotting paines and torments, among such a great multitude of sinnes? There shall the paine be taxed according to the pleasure and delight receiued; and the confusion according to the presumption and pride; the pouerty, according to the superfluity and abundance; the hunger and thirst, according to the gluttony and delicate dainty fare in their life past.

And in this wise did Almighty G.O.D. commaund that naughty Woman to bee punished, which is mentioned in the *Apocalips*, who fate vpon the waters of the Sea, holding a Cup in her hand full

Prou. 16.  
11.

*The paine in hell shall be taxed, according to the pleasures and delights receiued in this world.*



full of poysoned pleasures and delights: against whom was thundered out from heauen, that terrible sentence which said, *Looke how much she hath extolled her selfe, and enjoyed her pleasures and delights: even so proportionably giue her torments, and wailing, and lamentation.*

*§ The eternity of the paines  
of hell.*

**V**Nto all these paines and torments, there is added an eternity or euerlastingnes of suffering them, and this is (as it were) the seale and key of them all; for all the rest were yet somewhat tollerable, if they might haue some end, forasmuch as nothing is great that hath an end. But to be tormented with most horrible paines, that haue neither end, nor ease, nor mitigation, nor declination, nor change, nor hope that euer they will finish and haue an end, neither the paines, nor he that giueth them, nor hee that suffereth them, but to be (as it were)

a per-

a perpetuall banishment, neuer to be remitted; this is a matter able to make a man besides himselfe, that should consider it deeply, & with good attention.

Of this eternity, and euerlasting suffering of these paines and torments in hell, commeth that horrible hatred which the damned haue against Almighty God, and those blasphemies which they shall vtter with great despightfull rage against him.

For when they shall be in vtter despaire of his amity and friendship, when they shall know that they shall neuer be receiued againe into his grace and fauour, and that none of all their most grievous and horrible torments, shall euer be diminished or asswaged: againe, when they shall consider, that Almighty God is hee that doth thus torment and punish them, and that it is he that fettereth them from aboue, and keepeth them prisoners in that fiery tormenting chaine, they will be in such an exceeding anger

anger & rage against him, that they will neuer cease day nor night, blaspheming his holy Name.

*The first Treatise of the consideration of the paines of Hell; wherein the former meditation is declared more at large.*

*The consideration of the paines of hell, moueth vs to sustaine the afflictions of this life.*

**T**HE consideration of the paines of Hell is greatly profitable for diuers and sundry respects. First, it moueth vs patiently to beare the afflictions of this life, when wee consider that we are chastened and corrected heere, least we should be condemned in the world to come.

1 Cor. II.

32.

Heb. II.

35.

2. Cor. 4.

14.

And hereof it is, that the Saints of GOD haue chearefully suffered the crosses and calamities that were inflicted vpon them, knowing that they are the way to the kingdome of Heauen; and that the light affliction which they suffer heere for a time, causeth vnto them a farre more excellent and eter-

ernall weight of glory.

This consideration helpeth vs to ouercome the temptations of the enemy, when (at the first entry of any euill thought) we doe forthwith call to minde the hor-our of these paines. For by this meanes we doe quench the flame of the delight before it burne, with the remembrance of the horrible flames of Hell fire, which shall burne euerlastingly.

According hereunto it is written of an ancient Father, that being (vpon a time) tempted by the enemy of Mankinde with an euill thought, he laide his hand vpon certaine burning coles, to try whether he could abide that litle heat; & perceiuing that he was not able to abide it, he said vnto himselfe? What, if I cannot abide this litle heate for so short a time: how shall I be able to abide the horrible fire of Hell, which shall endure for euer and euer world without end?

This consideration helpeth also,

*The consideration of the paines of hell, helpeth vs to overcome the temptation of the Deuill.*

The consideration of the paines of hell, helpeth to stirre up in our hearts the feare of God.

The consideration of the paines of hell, helpeth very much to make vs afraid of sinne.

so, to prouoke and stirre vp in our hearts the feare of God; which is the beginning of wisdom, and the originall of charity; and next (after charity it selfe) it is the greatest bridle wee can haue, to keepe vs from all sinne and wickednesse.

Above all this, consideration helpeth (very much) to make vs to be afraid of sinne, considering what a miserable reward is ordained for it: to wit, death euermore. Wherefore it is much to be meruailed at, how the Christians that doe beleue, and openly confesse this to be true, dare commit any sinne against Almighty God. Two great wonders haue happened in the world in these kinde of things; the one is, that whereas our Sauour hath wrought so many miracles, as he did here among men: there be yet a number of men that doe not beleue him; the other is, that of such as be Christians, and doe beleue him there be yet (nevertheless) so many of them that dare

dare offend him.

Certainly, it was a wonderfull matter, that when our Sauour (among other wonders) had wrought that great miracle, in raising vp *Lazarus* from death, when he had beene dead for the space of foure dayes: yet there were many of them, that were there present at the doing thereof, that would not beleue in him. And it is also wonderfull, that whereas men doe now beleue by reason of his Preaching, that there is paine and glory euermore: all this beleife and preaching notwithstanding, there be yet so many Christians that dare offend him. It is a wonderfull matter to see, after so many great miracles, so great infidelity: and it is no lesse wonderfull also to see, after so great Faith, such corrupt and wicked life. But because this proceedeth rather of the want of consideration, then of the want of Faith; it is therefore a profitable exercise, to consider and weigh diligently those things that

O

our

Ioh. 11. 45  
46.

our Faith telleth vnto vs : to the end, that by vnderstanding the grieuoufnes of the paines of Hell, we may liue more warily, and be the more afraid to commit any sinne, whereby to deserue such great and euerslasting paines.

*Of two kindes of paines that are in Hell.*

S E C T. I.

**A**ND although the paines in Hell be innumerable: yet they all in conclusion (as we haue said) are reduced to two, which are *Pœna sensus*, and *Pœna damni*: the paine of sense, & the paine of losse. The paine of sense, is that which tormenteth the senses and bodies of the damned; And the paine of losse, is to be deprived (for euer) of the sight and company of Almighty God.

These two kindes of paines, are answerable to two enormities and disorders that are in sinne; where-

*The paine of sense.*

*The paine of losse.*

of one is the inordinate loue of the Creature, and the other is the contempt of the Creator. Now vnto these two enormities, doe answer these two kindes of paines in Hell. To the loue and sensuall delight which is taken in the creature, doth answer the paine of sense, that like as the sense hath taken delight against the commandement of Almighty God; euen so with the griefe of the paine, it may make recompence for the enormity of his offence. And to the contempt of God, doth answer the leeing of God for euermore. For seeing that man doth first forsake God, reason it is, that he should likewise be forsaken for euer of GOD. And because among these two euils, & last, (which is the contempt of God) is without all comparison greater the first, therefore the paine of losse, which is answerable to this iniquity, is without all comparison farre greater then the paine of sense.

And to begin now with the paines of the outward sense. The

*Of the horrible fire in Hell.*

*S. Augustine*

### *Meditation for*

first paine is the horrible fire in hell, which is of such a great vehement heate and strength, that (as *S. Augustine* saith) *This fire heere in this world (in comparison of it) is as it were but a painted fire.*

This fire shall torment not onely the bodies of the damned, but euen the soules also : and it shall torment them in such sort, that it shall not consume them. Which is so provided, to the intent that the paine may be euerlasting, and continue for euer & euer. The which euerlasting continuance (as *St. Augustine* saith) is wrought by a speciall miracle : for Almighty God, (who hath giuen to all things their naturall properties) hath giuen this speciall property vnto the fire of Hell, that it shall in such wise burne and torment, that it shall not consume.

Consider then, what an intollerable paine it shall be to the damned, to be alwayes lying in such an horrible and euerlasting tormenting bed, as this is.

And

And that thou mayst the better conceiue the same, imagine with thy selfe, what a gricuous paine it would be vnto thee, if thou shouldest bee cast into a great scalding Caldron when it boyleth most frequently and is in greatest heate ; or into some hot glowing Ouen, such a one as that was which *Nabuchadnezzar* caused to be set a fire in Babilon, the flames whereof ascended forty and nine Cubites in height. And hereby shalt thou haue some kinde of coniecture and gesse (of that raging hote fire) which is hell. For if the fire here in this world, which as we haue said is (in comparison of that fire) but as it were a painted fire, yet doth so sore burne and torment ; what shall that fire in hell doe, which is a very liuely tormenting fire indeed? Me thinketh it were not needfull to passe any further in the consideration of the paines of Hell ; but euen to leaue heere, if a man would stay himselfe a little while in consideration of this point, and make a

O 3

pause

*Dan. 3.*

*The fire of Hell shall burne, and torment, & neuer consume.*

pause heere, vntill such time as he hath considered this matter, as the thing it selfe requireth.

Vnto this paine is joyned another directly contrary vnto it, although no lesse intollerable; that is, an horrible extreame colde, farre exceeding (without comparison) all the colde in this world, which shall be giuen (as a miserable refreshing) vnto those that burne in that raging fire. And they shall passe (as it is written in *Iob*) from the snowy waters, vnto the fiery heates: that there might be no kinde of torments, whereof they should not taste, that would be tasting of euery kinde of wanton pleasure and delight.

And they shall not onely be tormented with extreame Fire and Colde, but also by the very Deuils themselues, which shall torment them with most horrible shapes of wilde beastes, and terrible Monsters, wherein they shall appeare vnto them. And they shall (with their most horrible & vgly lookes)

tor-

*Of the extreame cold in Hell.*

*Iob. 24.*

*The Deuils shall torment the damned persons, with appearing vnto them in most horrible shapes.*

torment the Adulterous and Lecherous eyes, and such as haue painted themselues with artificiall Colours, to become the beautifull snares and nets of Sathan.

This paine of the horrible and vgly sight of Deuils is farre greater then any man can imagine. For if it be euidently knowne vnto vs, that some persons haue lost their wits, and that some haue been also stricken starke dead, by meanes of the dreadfull sight or imagination of fearefull thinges: yea, and that sometimes the very suspition thereof alone, hath caused many men to tremble and quake in such sort, that the very haire of their heades did stare and stand vp an end: what shall the terrour and feare of that darke Lake be, which is full of so many horrible Fiends, and dreadfull hellish Monsters, as there the damned persons shall behold with their eyes? And wee may the better consider, how vgly and horrible the forme of the Deuill is, in that Almighty GOD him-

O 4

selfe

Iob. 41. 4.  
5. 6. &c.

selfe describeth him vnto vs, by such terrible shapes in the holy Scriptures. As in the booke of Iob he saith thus: *Who shall discover the face of his garment? and who shall be so hardy as to looke into his mouth? and who shall open the gates where-with his face is covered? His teeth are terrible round about: His body is as it were a shield of Steele, covered all ouer with scales, and that so close riveted and ioyned together, that not so much as a little wyre can pierce through them. His nesing is like a lightning of fire; and his eyes are glowing red, like the eye-lids of the morning. Hee casteth out of his mouth flakes of fire like burning Torches: and out of his nostrils reakerh smoake, as it were from a boyling pot. With his breath hee is able to set coales on fire; and raging flames doe issue out of his mouth.*

Now what a terrible sight will this be to the damned persons in hell, to behold such an horrible and vgly Monster, as is here figured vnto vs by these similitudes?

Vnto

Vnto the torment of the eyes is added another very terrible paine: for torment of the nose, to wit, an intollerable stench, which shall be there ordained to punish carnall and worldly persons, that vsed sweet fauours and perfumes superfluously heere in this life.

And so doth Almighty GOD threaten by his Prophet Esay, saying; *Because the Daughters of Sion are haughty, & walke with stretched out neckes, and with rolling eyes, walking & minsing as they goe, and making a tinkling with their feete, because they make ostentation of their pompe and riches among the poore and naked: therefore the Lord will plucke off their haire from their heads, with all their prophane attires, and giue (them in steed of their sweet odours) horrible stench; and in steed of their gorgeous gyrdle, a rope; and in steed of their curled haire, a balde scull; and in steed of their stomacher a rough haire cloath.* This is the paine that is due vnto the odoriferous fauours, and gay ornaments

of

The nose  
shall bee  
tormented  
with an in-  
tolerable  
stench.

Esa. 3. 16.



of worldly men and women.

That we may the better conceiue somewhat of this kinde of paine, consider that terrible kinde of torment, which a certaine cruell Tyrant inuented to put men to death withall, who tooke a dead body, and caused it to be laide along vpon him that was liuing, & binding the dead body and the liuing body very fast together, he let them continue both joyned thus together, vntill such time as the dead body had killed the liuing body, with the filthy stench and venome that issued from it.

Now if this seeme to thee so horrible a torment, what a torment shall that be (trowest thou) that shall proceed from the stench of all the bodies of the damned, and from that abominable place, where the wicked shall remaine in a most horrible continuall stench for euermore?

There shall those wordes of Esay be verified in euery one of the damned, *Thy pride sinketh downe*

Esa. 14. 11

into

*into hell, and there fell the dead body: the worme is spread vnder thee, and the crawling wormes doe couer thee.*

And if this paine be appointed for the Nose, with what paines shall the eares be tormented, wherewith greater finnes are comitted? The Eares shall be tormented with hearing of perpetuall horrible cryes, clamours, lamentations, and blasphemies, which shall sound in that place. For like as in Heauen there shall be none other sound heard, but onely a continuall Alleluia, and praises of Almighty God: euen so shall there none other sound be heard in this infernall house of tormentors, but onely blasphemies, cursings, and bannings of Almighty God, and a disordered horrible melody of infinite jarring noyses, roaring, crying, squeaking, and howling, at the terrible sound of the hammers, and strokes of the hellish tormentors, wherein shall be such confusion and variety of noyses, such great howlings and lamentations,

among

*The eares shall be tormented with hearing of horrible lamentations, and blasphemies.*

among all of that miserable prison: that all the noyse that was made at the destruction of *Troy* or burning of *Rome*, was nothing in comparison of that, which shall be heard among the damned in Hell.

And that thou mayest conceiue somewhat of this horrible paine, imagine with thy selfe, that thou didst passe by a very great deepe valley, that were full of an infinite number of prisoners, some hurt, some wounded, and some sicke, and that they were all crying, roaring and howling, each one in horrible wise after this manner, both men and women, young and olde: tell me (I pray thee) what wouldest thou thinke of this so great roaring & confusion? Now what may we thinke of that most horrible crying and roaring in Hell, of such an infinite number of damned persons, which shall doe nothing else but cry, roare, blaspheme and curse Almighty God and his Saints euerlastingly? What Galliey is there in the world, so full  
fraught

fraught with runnagates & bond-  
staues, as that horrible place of hell  
is? These are the Mattens which  
there are sung: this is the miserable  
Chappell of the Prince of darknes:  
these be his Musicians and singing  
men. Of whose brother-hood and  
fraternitie shall all flanderers and  
backe-biters be, with all such as  
haue giuen eare to the lies of the  
enemie.

Neither shall the tongue and  
delicate taste faile of their torments  
in hell. For what a great thirst was  
that, which the rich glutton (men-  
tioned in the Gospell) suffered a-  
mong the flames of his torments?  
What dolefull cries and clamours  
did he make to the holy Patriarke  
*Abraham*, requesting of him  
but one onely drop of water, to  
coole his tongue that burned so  
terribly.

*The tongue  
and deli-  
cate taste  
shall bee  
likewise  
tormented  
in hell.*

Luk. 26.

Of

*Of the torments of the inward senses  
and powers of the soule.*

SECT. II.

**A**LL these paines of the outward senses of the body, are certainly very grievous: but the paines of the inward senses of the soule, shall be much more grievous. For those inward senses shall be more or lesse tormented, according as the sinners haue been more or lesse negligent in this life, in eschewing the occasions of sinnes. First of all therefore, the imagination shall there be tormented, with such a vehement apprehension of those paines; that it shall not be able to thinke vpon any thing else, but onely vpon the paines that they suffer. For if we see by experience, that when a griefe is very intensiue and sharpe, wee be not able (though wee would) to separate our cogitation from the same, because the griefe it selfe occupieth the

*The imagination.*

the imagination so vehemently, that it cannot think vpon any other thing, but onely vpon that which is the cause of our griefe. How much more may wee assure our selues this to be true in hell, where the griefe and paine is (without all comparison) much more intolerable; then all the griefes and paines of this world? By this meanes therefore, shall the imagination continually quicken and renewe the griefe; and likewise the griefe, the imagination; and so the torment of the damned person shall be renewed and increased on euery side.

These shall be the continuall meditations of them, that would not (whiles they liued) call to minde these paines. So as they that would not thinke vpon these paines here, and so (by thinking vpon them) bridle their affections in this life, shall suffer them there as a punishment for their offences.

The memory shall likewise torment the damned persons, when they

*The memory.*

they shall there call to remembrance their old felicity and prosperous state; and withall, the pleasures and delights of the life past, for which they doe then abide such horrible torments. There shall they plainly perceiue, how deerely they pay for their miserable gluttony and delicate belly cheere; and what a sharpe sauce is ordained for their dainty sugred morsels, which seemed before so sweet and delightfull vnto them.

Among all kindes of aduersities, one of the greatest is (as a wise man saith) to haue beene once in prosperity, and afterwards to fall into misery. Now when the rich and mighty personages of this transitorie world, doe looke backward, and call to minde their former prosperity, and aboundance of their liues past: when they see how (after that aboundance) there succeedeth such a great barrenesse and dearth, that they shall not haue so much as one onely drop of colde water giuen vnto them; when they

they see all their pleasures turned into paines, all their delicacies into miseries, all their sweet perfumes into lothsome stenches, all their Musicke into lamentation; what torment can be so great, as the very remembrance of these things shall be at that time vnto them?

Howbeit, they shall yet haue a farre greater torment, when they shall compare the continuance of their former pleasures past, with the continuance of their paines present: when they shall see, how their pleasures haue endured but a moment: whereas their paines shall endure euerlastingly, world without end.

Now, what a terrible griefe and anguish of minde shall that be vnto them, when (by casting their account) they shall perceiue, that all the whole time of their life was but a meere shadow of a dreame, and that for their wanton delights and pleasures, that were so quickly at an end, they shall suffer most horrible paines and torments, that shall

*The pleasures of this life are very short, but the paines of hell are euerlasting.*

*The understanding.**The worne of conscience.*

shall neuer haue an end.

These are the paines that the damned persons shall suffer in the memory by calling to minde their former prosperity. But the paines which they shall suffer in their vnderstanding, when they shall consider the euerlasting glory that they haue lost, shall bee farre greater. Hereof cometh that Worme that is alwayes gnawing at their consciences: which (as the holy Scripture doth so oftentimes threaten) shall ye day and night biting and gnawing, and feeding continually vpon the bowels of the damned persons. And as the worne breedeth in the Wood, and is alwayes eating the Wood, wherein it was bred: euen so this Worme of conscience proceedeth of sinne, and is euermore striuing and setting it selfe against the same sinne, whereof at the first it was ingendered.

This Worme of conscience is a certaine despite and raging repentance, which the damned shall haue for

for

for euer and euer, when they shall consider what they haue lost, and what good opportunity and meanes they haue had in this life not to loose it. This opportunity shall continually bee before their eyes, and this Worme of conscience shall be alwayes gnawing their bowels, causing them to vse this or the like complain.

O what an infortunate wretch am I, that had time and opportunity to gaine that so blessed state, which Saints and Angels doe enioy in the Kingdome of heauen, and would not vse the benefit thereof? Alas, alas, a time there was when this felicity was offered vnto mee, and I was exhorted and desired to receiue it, yea it was frankly giuen vnto mee, and I would not accept it. For the onely acknowledging of my sinnes with sorrow and contrition, they had beene all forgiven me. For the onely asking of forgiveness of Almighty God, it had beene graunted mee. For the only giuing of a cup of cold water to

to

to the poore, I had had life euerlasting granted vnto me. And now alas (curfed Caitiffe that I am) I shall fast for euer, now alas shall I weepe and waile for euer, and repent me of that which I haue done for euer, and all shall bee vtterly without any fruit.

O how idle and wickedly hath my time passed away, which shall neuer retorne againe? What great benefites receiued I of the world, that might allure me to hazard and loose the euerlasting felicity and blisse of heauen? Although the world should haue giuen mee all the rich offices, Mannours, Lordships, Kingdomes, pleasures, and delights that it had, although I might haue enioyed them so many yeeres as there be sands in the Sea: all this were nothing, in comparison of the least paine and torment which I now here alas doe suffer. And whereas I haue not had the true fruition of any of these things, but onely a little shadow of a fugitiue vaine pleasure: for this must I  
now

now suffer euerlasting horrible torments heere in hell. O vnhappy pleasure; O curfed change; O vnfortunate houre & moment, wherein I thus blinded my selfe! O what a blinde buzzard haue I beene? O what a miserable wretch and villanous Caitiffe am I? O a thousand, yea, a hundred thousand times vnhappy, that haue so fondly deceiued my selfe.

Curfed be he that deceiued me; curfed be he that should haue corrected me, and did not. Curfed be my father and mother, that so wantonly brought me vp: curfed be the milke that I sucked; curfed be the bread that I did eate, and the life that I haue liued. Curfed be my birth and my natiuitie, and curfed be all creatures, that were any helps or meanes to bring mee to any being. O how happy and fortunate are they, that had neuer any being, and they that were neuer borne. Happy are the wombes that neuer conceiued, and happy are the breasts that neuer gaue suck.

After

*The damned in hell, shall curse all creatures, that have beene the cause of their damnation.*

After this sort shall the miserable damned wretches curse and banne all creatures, and chiefly them that were the cause of their damnation. The Father and the Sonne being fast manacled together, in the midst of those great and horrible flames, shall curse one another with most furious rage and despite. Then shall the Father begin to say vnto his Sonne; Cursed be thou my sonne, for I to leaue thee wealthy and rich, became an Usurer: and for vsury am I now heere in hell damned. Then shall the sonne likewise say vnto his Father: Cursed be thou my Father, for that thou imagining to enrich mee, hast beene the cause of my damnation, in that thou diddest leaue mee euill gotten lands and goods, and I for the wrongfull keeping of them, and not making due restitution to the right owners, am here now alas damned euerlastingly. Aboue all this, how great shall the paines and torments of the malicious and euill disposed will of the

*The euill disposition of the will of the dam-*

the damned be? There shall be in the will, a continuall and outrageous malicious enuie, against the glory of Almighty GOD and his elect, which shall bee euermore byting and gnawing at their entrailes, no lesse then the worme of conscience; whereof wee spake before.

Of this paine saith the Psalmist: *The sinner shall see and be angry: he shall gnash with his teeth, and consume. And the desire of the wicked shall perish.*

Psalm 112.  
10.

They shall haue also such a great abhorring and hatred against Almighty God, because he detayneth and punisheth them in that place; that like as a mad Dogge stricken with a speare, turneth againe in great furie to bite and gnaw it; euen so would the damned persons (if they might possibly) teare and rent Almighty God in peeces: because they know that it is hee that pricketh them with his terrible speare, and that it is he that striketh & tormenteth them fro aboue, with the

*The malice and hatred of the damned against Almighty God.*



The great  
obstinacie  
of the dam-  
ned in their  
wickednes.

the dreadfull sword of his iustice.

They haue also a great obstina-  
cie in wickednes: for they are not  
sorie either because they are wic-  
ked, or because they haue beene  
wicked, but rather they wish that  
they had beene worse. And if they  
be sorie for their wicked life, it is  
not for any loue they beare vnto  
Almighty God, but for the loue of  
themselues; that so they might  
haue escaped these horrible tor-  
ments if they had liued otherwise.

The perva-  
lall despe-  
ration of  
the damned.

Besides this, they haue also a  
perpetuall desperation: for that  
they think so euil of almighty God,  
and of his mercy, that they haue  
no manner of hope therein, that  
euer he can pardon them, and also  
for that they know for certaine,  
that their most grievous paines and  
torments shall neuer haue any mi-  
tigation or end.

This is the cause of their so hor-  
rible blasphemies, and of their de-  
spitefull raylings against Almighty  
God. For as they haue no hope in  
him, so doe they seeke to bee re-  
uenged

uenged of him as much as they  
can, with their outrageous and ma-  
licious rayling tongues.

Of the paine which is termed by the  
Diuines Poenadammni: that is, the  
paine of the losse of Almighty

**W**HO would thinke that af-  
ter all these paines heere  
before rehearsed, there were yet  
more to be suffered? And yet (ne-  
uerthelesse) it is certaine, that all  
these paines in comparison of that  
which we haue now to speake of,  
are as it were nothing.

Consider then what a wonder-  
full paine this is like to be, seeing  
that such horrible torments as wee  
haue before mentioned, may bee  
termed nothing, if they be compa-  
red with this torment. For all the  
paines that wee haue hitherto spo-  
ken of, appertaine (for the most  
part) to the paine of the sense. But

P besides

besides all these, there is yet another paine called the paine of losse; (which wee touched before) the which without all comparison, is farre greater then all the other, as it may well appeare by this reason. For paine is nothing else, but onely a priuation of some good thing that was either had, or in hope to be had. Now the greater this good thing is, the greater is our paine and griefe when wee haue lost it. As it appeareth plainly in the losse of temporall things, the which the greater they are in value, the greater is the griefe that they cause. Now then, considering that Almighty GOD is an infinite good thing, and the greatest of all good things, it followeth necessarily, that the wanting of him shall be an infinite misery, and the greatest of all miseries.

The losse of Almighty God is the greatest losse.

Almighty God is the center of the reasonable soule.

Besides this, Almighty God is the center of the reasonable soule, and the place where it hath his perfect rest. And therefore it cometh, that the seperation of the

soule

soule from Almighty God, is the most grieuous and painefull seperation of all that may possibly be deuised. And therefore Saint Chrysostome saith; That if a thousand fires of Hell were ioyned together in one, they should neuer bee so great a paine to the soule, as it is to the soule to bee seperated (in this wise) for ever from Almighty God.

St. Chrysostome.

It is not possible for any man to expresse by wordes, the exceeding greatnesse of this griefe. That seperation that is wont to happen in time of Warre, when the sucking babes are taken from their Mothers breasts, is nothing in comparison of the perpetuall diuision and seperation, which shall be from the fruition of Almighty God.

And that thou mayest vnderstand somewhat hereof, consider what a horrible kinde of Death that was, which certaine Tyrants caused some of the Martyrs to be put vnto. They caused two tops or great boughes of two great Trees, to be bowed downe violently to

the ground, and at the two ends of them, they commaunded the feete of the holy Martyr that should suffer death to be bound; this done, they commaunded that the two boughes should suddainly be losed with all violence, and that when they should recoyle and mount vp againe to their naturall places, they should hoyle vp the body on high, and so rent and teare it assunder in the ayre, each one of the boughes carying with it that part of the body, that was bound vnto it.

Now if this cruell separation of the parts of a mans body one from another, seeme so great a torment, what a torment (thinke yee) shall that be, when the soule shall be separated from Almighty GOD; which is not a part, but the whole of our soule, especially seeing the separation and torment must endure, not onely for so small a time, as whilest the boughes of a tree may ascend from the ground vp on high; but so long as GOD shall bee GOD, which is for

euer

euer and euer, world without end.

*Of the particular paine of the damned in hell.*

SECT: IIII.

BESIDES all these paines before rehearsed, there be yet diuers and sundry others. For these paines are generall, and common vnto all the damned in hell: but ouer and besides these, there are certaine other paines that bee particularly and especially appointed and proportioned to euery damned person, according to the quality of his sinne. As the Prophet *Esay* signified, when he said, *Measure shall be given against measure, for so hath the Lord determined in his hard heart in the day of his heat.* This heat signifieth the enkindling and furie of the wrath of Almighty GOD.

The hard heart signifieth the terrible-nesse of his sentence, that shall

P 3

punish

*Certaine  
peculiar  
paines are  
also parti-  
cularly ap-  
pointed vn-  
to euery  
damned  
person in  
hell.*

*Esay 27.8*

punish temporall offences with euerlasting paines. The measure against measure, shall be the quantity and proportion of the paine, answerable to the quality of the offence. For therein shall the beauty and order of Gods iustice wonderfully shew it selfe, when he shall giue to euery one of the damned his desert, according to the quality of his sinne.

Euery sin-  
ner's sin shall  
haue a se-  
uerall tor-  
ment.

After this sort (as a holy Father saith) the couetous shall there be punished with miserable necessity: the sloathfull and negligent shall be pricked with hote burning bodkins and Needles: the Gluttons shall be tormented with passing great hunger and thirst: the Lecherous and licentious liuers, shall be wrapped in flames of stincking Brimstone: the Enuious shall howle and cry like mad Dogs, with most inward paines & griefes, the Proude and presumptuous shall be full of perpetuall shame, and confusion: and so in like manner of all the rest.

Where-

Wherefore O yee Idolaters of the world! O yee louers of honour and promotion! O yee greedy purchasers and scrapers together of Lands and riches! O yee deuilers of new fashioned garments, and of strange meates, pastimes, and delights! O thou miserable and wicked City of Babilon, who will now weepe and bewaile thy case? Who will lament againe thy miserable state, with such pittifull teares as our Sauour did? Saying, *Sc. cognouisses & tu, &c. If thou knewest now, &c.* O that thou knewest how dearly these dainty delicate morsels will cost thee, and what fierce torments these same Idols that thou now adorest, will be there vnto thee? If a man doe eat fruit before it be ripe, he must needes set his Teeth on edge. And in like manner, for as much as worldly men will now enioy ease and rest before their time, and haue their Paradise here in this place of banishment; certainly the day will come, when their dainty morsels

P 4

will

Luk. 19.  
42.

Wee must  
not seeke to  
enioy ease  
and rest in  
this life,  
but ex-pect  
the same in  
the life to  
come.

will set their teeth sore on edge.

Iere. 31.  
30. According as Almighty GOD hath threatned by his Prophet, saying: *Whoſoener will eate ſomre Grapes before they be ripe, let him be well aſſured; that they ſhall be bitter unto him.*

Now that man eateth Grapes before they be ripe, that will preuent and taſte before hand here in this life, the delights that are to be enioyed in the life to come: who afterwards ſhall feele the bitterneſſe of that morſell, when by the iuſt iudgement of Almighty God hee ſhall bee puniſhed; becauſe hee would bee ſo haſty to enioy reſts and delights before his time.

*Of the eternitie of all theſe paines before rehearſed.*

#### SECT. V.

**N**OW if all theſe paines bee of themſelues ſo grieuous and ſo paſſing great: how much greater and more grieuous ſhall they appeare,

peare, if vnto the greatneſſe and grieuousneſſe of all theſe paines, we ioyne all the eternitie and euerlaſting continuance of them, and that they ſhall neuer haue an end?

When tenne thouſand yeares be gone and paſt, there ſhall bee added vnto them a hundred thouſand yeares, and after thoſe hundred thouſand, there ſhall ſucceede ſo many millions of yeares as there be ſtarres in the ſkie, and ſands in the Sea; and after all theſe number of yeares are paſt and gone; then ſhall the damned begin to ſuffer a freſh, and ſo ſhall the euerlaſting wheele of their moſt horrible torments goe continually turning about for euer and euer, world without end.

*The vally of Tophet (ſaith Eſay) is prepared long ſince as yeſterday: it is prepared at the Kings commande- ment, and it is very deepe and large. The nutriment thereof is fire and much wood: and the blaſt of the Lord (being as it were) a running flood of brimſtone doth enkindle it. This val-*

Eſay 30.  
33.

ley is the bottomles pit of hell, prepared as yesterday, (to wit, frō the beginning of the world) for the punishment of the wicked. The nutriment therof is fire, which burneth and neuer consumeth. And the matter that preserveth this fire, can neuer possibly end nor consume, or be diminished with any continuance of time.

And that the damned may be assured, that this horrible fire shall neuer be quenched: the Devils haue alwaies in charge to blowe it, and to keepe it continually burning, who as they be immortall, so shall they neuer cease, or be weary of blowing therein. And though they should be weary, yet is there the blast of the Almighty and euer-living G O D, which shall neuer be weary. Surely it should be, to great purpose, and very much it were to be wished, that men had some vnderstanding of the continuance and eternity of these most horrible grievous torments, in such sort as they be indeed: for vndoubtedly this

this would bee a great bridle for our life. And therefore it shall not be from our purpose, if wee bring heere some examples of like thinges, to the intent that thereby we may haue some vnderstanding thereof.

Consider then with thy selfe, that so horrible kinde of torment, that is vsed in some Countries, where malefactors be burned alieue, and the greater their offences are, the lesse is the fire wherewithall they be burned; which is done in this wise, that their torment may be the longer prolonged.

But what is the longest time ordinarily, that the torment of a man may continue, that is thus executed by this artificiall cruelty? Truly it can scarcely continue one whole naturall day. Well then, tell me (I pray thee) if this be so terrible and so horrible a kinde of torment, that endureth not one whole day, the fire being also but small; what an exceeding horrible torment shall there be in Hell, that shall endure euer-

eueralstingly, for euer and euer, with such an extreame great and feruent fire as that is?

Is there any man in the world so well skilled in the Mathematicall Sciences, that he can declare by any demonstration, how farre the one exceedeth the other? Now if a man (to escape that torment) would not stick to put himselfe to all dangers, labours and paines, be they neuer so great; what then ought all we to doe, to escape this most horrible extreame torment of hell fire?

Consider also what a terrible kinde of torment that was, which *Phalaris* that cruell tyrant inuented; of whom it is written, that he vsed when hee would put men to death, to cause them to be inclosed within the belly of a Bull made of mettall, and then caused a fire to be made vnderneath it: and this cruell manner of punishment he deuised, that the miserable man (by the heate of the Iron) should burne within the same by little and little, and

and not be able to escape nor defend himselfe, nor haue any remedy; but only to burne & roare, and tumble and tosse himselfe within that straight place vntill he were dead.

What heart can heare of this cruelty, but that his flesh wil tremble and quake, onely in thinking of it? Wherefore tell me now (O thou Christian) what is all this, in comparison of that most grieuous and horrible torment which wee heare treat of, but onely a meere dreame or shadow. Now if the very imagination, and thinking of these horrible paines of Hell doe make vs afraide: what shall it be, not to thinke of them onely, but euen to suffer them in very deed?

Certainly it is so horrible a matter, to suffer paines and torments eueralstingly; that although there were but one alone among all the Children of *Adam*, that should suffer in Hell in this wise: it were enough to make vs all to tremble and quake. There was but one among



Math. 26.  
21.

mong CHRISTS Disciples, that should sell his Master : and yet when Christ said ; *One of you shall betray me*, all began to be affraide and waxe sad, for that the matter was of so great importance.

Eccl. 1. 15

Mat. 7. 14

Esa. 5. 14.

Now then, why doe not we much more tremble and quake, knowing certainly, that *The number of fooles is infinite*, and that *The way to life euerlasting is very narrow & strait*.

And that *Hell hath enlarged her mouth without any limit*, to receiue the multitudes that goe into it : If we beleeue not this, where is our Faith ? If we doe beleeue and confesse it, where is our iudgement and reason ? And if wee haue both iudgement and reason, why doe we not publish and preach this matter in the open streets and market places ? why doe we suffer our selues, and such infinite numbers beside, to be carryed headlong into that place of perdition ? Why doe we not bewaile and lament our former wicked liues, and begin betimes to take a better course, that

*If a Christian did consider the euerlasting continuance of the horrible paines of hell, it wold make him looke better to the due framing of his life.*

we

we may escape those most horrible and euerlasting torments ?

How is it, that we can sleepe in the night ? How can we be quiet in the day ? Yea, how happeneth it that wee be not quite out of our wits, when we do thinke attentiuely, and consider of so strange a perill as this is : seeing lesse dangers then these haue been able not onely to fright and bestraught men out of their wits, but also to bereaue them of their liues ?

This is the greatest paine that the miserable damned persons haue in Hell, to vnderstand that Almighty God and their most grievous torments shall be of one like continuance, and therefore their miseries can haue no comfort, because their paine hath no end.

If the damned persons could be perswaded, that after a hundred thousand millions of yeares, their paines should haue an end : euen that perswasion alone would bee a great comfort vnto them : for then all their torments ( albeit it

it were very long) would yet at the length come to an end: but assured they are, that their paines shall haue no end at all.

*S. Gregory.* For as St. Gregory saith, *There the wicked haue death without any death, an end without any end, and a defect without any defect.* For their death alwayes liueth, their end alwayes beginneth, and their defect neuer faileth. And for this cause the Prophet saith; *They are in Hell as it were Sheepe, and Death feedeth vpon them.*

*Psa. 49. 14*

The Herbe that is there fed vpon, is not wholly plucked vp, because the roote is aliue, which is the beginning of life: and this causeth the herbe to spring againe, that it may still be fed vpon. And therefore the pasture of those Fields is immortall, for asmuch as it is alwayes eaten, and alwayes reuiueth againe.

Now after this sort shall Death feed vpon the damned persons, and as Death cannot dye, so shall it neuer be filled with this kinde of foode,

foode, nor euer be weary in doing of this office; neither shall it euer make an end of deuouring this morsell. For that Death shall euermore haue somewhat in them to deuoure, and they shall euermore minister somewhat vnto Death to be deuoured: so as the damned in Hell shall suffer their most horrible paines and torments for euer and euer without any end.

### Meditation for Saturday Morning.

*Of the everlasting glory and felicity of the Kingdome of Heauen.*

*¶ This day, when thou hast prepared thy selfe herunto, thou hast to meditate vpon the felicity of eternall Glory in the Kingdome of Heauen.*

**T**His consideration is so profitable, that if it were holpen with the light of a liuely

liuely Faith, it were able to make all the bitter paines and afflictions of this life, to seeme sweet and pleasant vnto vs. For if the loue of Lands and riches, doe cause the paines and labours that be taken for them, to seeme sweet and pleasant; if the loue of Children also doe cause Women to wish for the paines of Child-bearing, what would the loue of this most excellent and passing great felicity doe, in comparison whereof, all other felicities are of none account? If it be said of the Patriarch *Iacob*, that his seuen yeares seruice seemed but short vnto him, in respect of the great loue he bare to *Rachell*, what would the loue of that infinit beauty worke in our harts? What would that euerlasting marriage cause vs to doe, if it were considered with the eyes of a liuely Faith? Wherefore, that thou mayst vnderstand somewhat of this felicity, thou hast to consider (among other thinges) these fīue points that are in it, to wit; First the excellency & greatnesse

Five points  
to be considered in  
this meditation.

nesse of the place; Secondly, the fruition of the company of those blessed inhabitants there abiding; Thirdly, the vision of the Almighty and euerliuing God; Fourthly, the Glory of the Saints bodies; And lastly, the perfect fruition of all good things, that are there continually.

*1 The excellency and greatnesse of the Heauens.*

First of all therefore, consider the excellency of the place, and especially the greatnesse thereof, which is surely very wonderfull. For when a man readeth in certaine graue Authors, that euery one of the starres in Heauen, is greater then all the whole earth; yea, and which is more maruailous, that there be some Starres among them of such notable greatnes, that they be ninety times greater then all the whole earth, when a man heareth these things, and listeth vp his eyes to Heauen, and seeth in the same, such a multitude of Starres and

so

*The goodly  
beauty of  
the Hea-  
uens.*

so many voyde spaces, where many more starres might be set: How can he but wonder? how can he but be astonied, and (in a manner) besides himselfe, considering the passing greatnesse of that place, and much more of that mighty so-ueraigne Lord that created it of nothing? Then as touching the goodly beauty of that place, it is a thing that cannot bee expressed with words. For if Almighty God hath created thinges so wonderfull and so beautifull, in this vale of teares and place of banishment, what wonderfull thinges hath he Created, trow yee, in that place, which is the seate of his Glory, the Throne of his mighty power, the Pallace of his Maiesty, the House of his Elect, and the Paradise of all delights?

*2 The fruition of the company of the  
Blessed inhabitants in  
Heauen.*

**A**fter thou hast considered the excellency of the place, consider

*Reuel. 7. 9*

sider also the great worthinesse of those blessed inhabitants that dwell in it: whose Number, Holines, Riches, and Beauty, are greater then any man can imagine. *S. Iohn* saith, *That the number of the Elect is so great, that no man is able to count them.* And some Diuines are of this opinion, that the number of the Angels is so great, that they exceed without comparison, all corporall and materiall thinges in the earth. And like as the greatnesse of the Heauens exceedeth the greatnesse of the Earth, without any proportion: Euen so doth the multitude of those glorious Spirits, exceed the multitude of all corporall and materiall things that are in the world, with the like advantage and proportion.

*The infinit  
number of  
the Elect.*

Now what thing can be imagined more wonderfull then this? Certainly this is such a matter, that if it were well considered, it were able to astonish all men. Againe, if euery one of the Angels (yea, though it be the very least Angell among

among them all) be more goodly and beautifull to behold, then all this visible world : what a glorious sight shall it be then, to behold such a number of beautifull Angels, and to see the perfections and Offices that euery one of them hath in that high and supream Citty?

There the Angels goe as it were in Embassages, the Archangels are occupied in their Ministry, the Principalities triumph, the Powers reioyce, the Dominations gouerne, the Vertues shine, the Thrones glitter, the Cherubins giue light, the Seraphins burne with loue, & all of that heauenly Court doe sing Laudes and praises vnto Almighty God.

Now if the Company and conuersation of good and vertuous persons bee so sweet and amiable a thing, what a blessed thing shall it be, to conuerse and keepe company, with so many good and blessed Saints as be there? to speake with the Apostles, to be conuer-

sant

sant with the Prophets, to communicate with the Martyrs, and to dwell and haue a perpetuall familiarity with all the Elect?

*3 The vision of Almighty God.*

**N**ow, if it shall be so great a glory to enioy the company of the good, what shall it be to enioy the company and presence of him, whom the morning Starres doe praise; at whose excellent beauty the Sunne and Moone doe wonder: before whose Maiesty the Angels bow downe; and at whose presence men doe maruailously reioyce?

What a glory shall it be to behold that vniuersall goodnesse, in whom are all good things? The greater world, in whom all worlds are contained? What a ioy shall it be to see him, who being one, is all things, and yet being one, & most simple in himselfe, comprehendeth the perfections of all things?

If

1. Reg. 10

If to heare and seeking Salomon were thought so great a matter, that the Queene of Saba said of him: *Blessed are they that stand before thy presence, and enjoy thy Wisedome*: What a thing shall it be to behold that most high Salomon? That euerlasting Wisedome? That infinite greatnes? That inestimable beauty? That exceeding goodnesse? And to enjoy the same for evermore? This is the essentiall glory of the Saintes: this is the last end and center of our desires?

4. *The glory of the Saints bodies in Heauen.*

**N**Ext after this, consider the glory of the bodies, in which there shall be no part but shall be glorified. For there every one of the members and senses, shall haue his particular glory and object, wherein to take delight.

There the bodies of Saintes shall be endued with these foure singular qualities and dowries: to

wit,

*The foure dowries of glorified bodies.*

wit, with subtilty, swiftnesse, impassibility, and clearenesse. And this clearenesse shall bee so great, that every one of the Saints bodies shall shine like the Sunne in the Kingdome of their Father. Now if this Sunne that standeth in the midst of the firmament, being but one, be sufficient to give light and comfort to all this world; what a light shall so many Sunnes and Lampes make, as shall shine so bright in that place altogether?

5. *The perfect fruition of all good things in heauen.*

**T**O conclude, in this glory all things shall be found wholly together, and all ill things shall be banished from thence. There shall be health without infirmity; liberty without bondage; beauty without deformity; immortality without corruption; abundance without necessity; quietnes without vexation; security without feare; knowledge without error;

Q fulnesse

*S. Augustin*

fulnesse without loathsomnes; ioy without heauinesse; and honour without contradiction. There as *Augustine* saith) shall be true glory: for there shall none be praised either by error or flattery. There shall be true honour, for their it shall neither be denyed to such as deserve it, nor giuen to such as deserve it not. There shall be true peace: for there shall no man be molested, either by himselfe, or by others.

The reward of vertue shall be euen he that gaue the vertue; and hath promised himselfe for a reward of the same; who is the greatest and best of all good things, (to wit, Almighty God) he shall be the end of our desires, he shall there be seene without ceasing; loued without loathsomnesse; and praised without wearinesse. There his place is large, beautifull, bright, and secure: the company very good and delightfull; the time alwaies after one sort, not distincted into euening and morning, but con-

continued with a simple eternity. There shall be a perpetuall spring, which through the freshnes and sweet breathing of the holy Ghost shall flourish for euermore. There shall all reioyce, all shall sing, and giue continuall praise to the chiefe giuer of all thinges; through whose bountifull goodnesse they liue and raigne in glory. O heavenly Citty; O secure dwelling place! O blissefull Countrey, where all delightfull thinges are to be found; O happy people without any grudging; O quiet neighbours, where no one is subiect to any want or necessity; O that the strife and contention of this present state were at an end; O that the dayes of my banishment might be finished; O how long is the time of my peregrination prolonged? when shall this day come? When shall I come and appeare before the face of my sweet Lord and Sauour?

Q<sup>2</sup>

The



*¶ The sixt Treatise of the consideration of the glory of heauen: where- in the former Meditation is declared more at large.*

ONE of the things, whereupon it behooueth vs most to haue our eyes alwayes fixed in this vaile of teares, is the blessed state of glory in the Kingdome of heauen. For this consideration alone were able to encourage vs, patiently to beare the afflictions of this present life, knowing what an eternall weight of glory is prepared for vs in the life to come.

2. Cor. 4.  
14.

Gen. 13. 17

When Almighty GOD promised to giue to the Patriarch *Abraham* the land of promise: he commanded him to walke and view it all round about, saying: *Arise and walke all ouer this land, both in length and breadth, and consider it on euery side, for I will giue it vnto thee.* Arise vp therefore (O my soule) aduance thy selfe on hie, leaue all earthly af-  
fares

fares heere beneath, and flee vp with the wings of thy spirit, vnto the most excellent noble Land of promise, and consider with good attention, the length of the eternity, the largenesse of the felicity, and the greatnesse of the riches, with all the rest that is therein.

It is written of the Queene of *Saba*, that when she heard of the great fame of *Salomon*, she went to *Ierusalem*, to see the great and wonderfull things that were reported of him. Consider therefore that the fame of that heauenly *Ierusalem*, and of that supream King that gouerneth it, is no lesse then the renowne of *Salomon* was: ascend thou now vp on high with thy spirit vnto this noble Citie, to contemplate the wisdom of this supream King, the beauty of this temple, the seruice of this Table, the orders of them that attend vpon him, the liueries that the whole family weare, and withall the policy and glory of this noble Citie. For if thou be able to consider eue-

1. Reg. 10.

Q 3

ry

ry one of these things; it may be, that thy spirit shall be lifted vp aboue himselfe, and thou shalt perceiue, that there hath not beene declared vnto thee so much, as the very least part of this glory.

But for this purpose, it shall be requisite to haue a speciall light of Almighty God, as the Apostle signifieth, saying: *I beseech the God of glory, and the Father of our Lord Iesus Christ, to give you the Spirit of wisdom, and to lighten the eyes of your hearts, that you may understand, how great the hope of your vocation is, and the riches of that inheritance and glory which hee hath prepared for the Saints.*

And although in this glory there be many things to contemplate vpon; yet mayest thou now especially consider those five principall things that we touched before: to wit, the excellency and greatnes of the place; the fruition of the company of those blessed inhabitants; the vision of Almighty GOD; the glory of the Saints

bodies;

Ehe. 1. 17.  
18.

bodies; and the euerlasting continuance and eternity of all these so great and wonderfull benefits.

*Of the excellency and greatnes of the Heavens.*

### SECT. I.

**F**irst of all consider the goodly beauty of the place, which Sr. Iohn describeth vnto vs in a figure in his *Apocalips*, in these words; *One of the seauen Angels spake vnto me, saying: Come, and I will shew thee the spouse of the Lambe: and he carried mee away in spirit to a high and great Mountaine, and shewed mee the holy City of Ierusalem, which descended from Heauen, and shineth with the cleaernes of Almighty God, and the light thereof was like to the glistering brightnesse of precious stones. This City had one great and high Wall, in which were twelue Gates, and in the Gates twelue Angels, according to the number of the Gates. The foundations of the walles of the City*

Reue. 21.

Q 4

were

were wholly wrought with precious stones, and the twelue gates thereof were twelue Pearles, every gate made of one Pearle; and the streete of this Citie was of pure gold, like vnto a verie cleare glasse: and I saw no temple therein, because the Lord God Almighty and the Lambe were the Temple: and the Citie had no neede of Sunne or Moone to give light vnto it, forasmuch as the clearenesse of Almighty God doth lighten it, and the Lampe that burneth therein, is the Lambe.

Marguer, the Angell showed me a flood of the water of life, as cleare as the Christall, which issued out of the seate of Almighty G O D, and of the Lambe. In the midst of the streete, and both on the one side of the flood, and on the other, was planted the tree of life, which brought forth twelue fruites in the yeare, every Moneth his fruit, and the leaues of this tree, serued for the health of Nations.

No manner of malediction shall ever be seene there, but there shall be the seate of Almighty God, and of the

Reue. 22.

the Lambe. And his seruants shall serue him, and they shall see his face, and haue the name of him written in their foreheads, and they shall raigne for euer and euer, world without end.

Behold here (deere brother) the beauty of this Citie described vnto thee, not that thou maist thinke, that these things are there in such a materiall sort as the words doe sound; but that by meanes of these, thou maist conceiue other more spirituall & more excellent things, which are figured vnto vs by these materiall things.

The scituation of this Citie is aboue all the heauens, and the greatnesse and largenesse thereof exceedeth all measure. For if euery one of the starres of heauen be so great as we haue before declared; how great then must that heauen bee, that contayneth in it all the starres, and all the heauens? Surely, there is no greatnesse in the world that may bee compared vnto this. For (as a holy Father saith) from the West part of Spaine, vnto the vt-

The scituation and greatnes of the heauently Citie.

termost borders of the Indians, a Ship may sayle (if it haue a prosperous winde) in few dayes : but that region of Heauen is so great, that the stars (which are more swift then the Sun beames) cannot finish their course in it in many yeares.

*The goodly  
workman-  
ship of the  
building.*

Now if thou demandest of the workmanship of that building: there is no tongue able to expresse it. For if that worke that appeareth outwardly to our mortall eyes, be so goodly and beautifull: what is to be supposed of all the rest, that is there reserued for the sight onely of immortall eyes?

And if we see, that by the handiworke of men, certaine workes are made heere so lightly and so beautifull, that they astonish the eyes of them that doe behold them; what a worke must that be, which is wrought by the hand of Almighty God himselfe, in that ~~on~~all house, in that sacred pallace, in that house of ioy & solace, which he hath built for the glory of his Elect? *O how amiable are thy Tabernacles*

*cacles (saith the Prophet) O Lord God of vertues? My soule desireth and fainteth, in beholding the Pallace of the Lord.*

*Psal. 81.1*

The thing that most principally commendeth a Citty, is the state and condition of the Cittizens: to wit, if they be noble, if they be many, if they liue in peace and concord among themselves. Now who is able to declare the excellency of this Citty in this behalfe? All the inhabitants therein be noble personages, there is no one among them of base linage, for so much as they be all the sonnes and childre of God. They be so friendly & louing one towards another, that they be all (as it were) one soule and one heart. And they liue in so great peace and concord, that the very Citty it selfe is called *Ierusalem*: that is to say, the vision of peace.

*The state  
and condi-  
tion of the  
Cittizens of  
Heauen.*

If thou desire to vnderstand the number of the inhabitants in this Citty, vnto this desire Saint *Iohn* maketh answer in his *Reuelation*, where

Reue. 7. 9.

The number of the blessed inhabitants in heauen.

where he saith: That he saw in spirit such a great company of blessed Saints; that no man was able to reckon them, gathered together of all kindes of Nations, people & tongues, which stood before the throne of Almighty God, and of the Lambe, apparelled in white garments; and with triumphant Palmes in their hands, singing unto Almighty God, songs of praise.

Dan. 7. 10.

And vnto this saying of S. Iohn, doth that agree very well, which is signified by the Prophet Daniell concerning this holy number: where hee saith: Thousand thousands serue the Lord of Maiesty, and tenne hundred thousand thousands stand before him.

And think not because the number is so great, that they be therefore disordered: for there the multitude is no cause of confusion, but of greater order and harmony. For Almighty G O D (that hath with such a wonderfull consonance and agreement, disposed the moouing of the heauens, and the courses of the

the starres, calling them euery one by his proper name) hath also ordained all that innumerable Army of blessed Saints, with a most wonderfull goodly order and disposition; appointing to euery one his place and glory, as it seemed best to his diuine and excellent wisdom.

And so there is one place for the Patriarchs, another for the Prophets, another for the Apostles, another for the Euangelists, another for the martyrs, and so forth (vnto all the rest of the faithfull) there is appointed a heavenly mansion. And aboue them all the holy humanity of our Sauour Christ, hath the chiefe place and preheminance; who sitteth at the right hand of the Maiestie of Almighty God, in the hight of glory.

Now therefore (O thou Christian soule) take a view of this celestially order: walke through the streetes and wayes, consider the order of these Cittizens, the beauty of this Citie, and the noblenesse and

Euery one of the Saints hath his place and glory in heauen in most solemne order.

and worthinesse of these inhabitants. Salute also this sweet and pleasant Countrey, and as a Pilgrime, beholding it as yet a farre off, direct thine eyes, and (withall) thy heart vnto it, and say. All hayle sweet Countrey, the Land of Promise, the haue of security, the place of refuge, the house of blessing, the Kingdome of all worlds, the Paradise of delights, the garden of eternall flowers, the storehouse of all treasure, the crowne of all iust persons, and the end of all our desires.

All hayle our mother and our hope, after thee haue wee fighed a long time: for thee haue we mourned, and doe mourne euen at this present; for the loue of thee haue wee fought, and doe still fight a long battaile in this our transitory life: for we know assuredly, that none shall be rewarded and crowned in thee; but onely such as haue here foughten faithfully.

*¶ Of*

*¶ Of the second ioy that the soule shall haue in the kingdome of heauen, which is the enioying of the company of Saints.*

### SECT. II.

**W**Ho is able (after this great ioy) to declare what a further ioy the soule shall haue, by being in this most happy and blessed company? for there the vertue of charity is in her full perfection, the property of which vertue is, to cause all things to be common.

There shall that petition be perfectly fulfilled, which our Sauour made, saying: *I beseech thee (O Father) that they may be one (by loue) as we are one (by nature.)* For there shall the Elect be more straightly vnited together in one, then the members of one same bodie: because all shall participate of one same spirit, which giueth vnto all one same being, and withall, one blessed life.

If

Ioh. 17. 11

*All the Elect in heauen shall bee more straightly vnited together in one, then the members of one body,*

because all  
shall partici-  
pate of  
the spirit  
of God.

If thou imagine it to be otherwise, tell mee, what is the cause, why the members of one body haue so great a vnity and loue one towards another? the reason is, because they are all partakers of one same forme, that is, of one soule, which giueth one same being and life to them all.

Now if the spirit of a man haue power, to cause so great a vnity betweene members that are so different in offices and natures, is it any wonder, if the spirit of Almighty God, by whom all the elect doe liue (which Spirit is as it were the common soule to them all) should cause a farre greater and more perfect vnity among them? especially, considering that the Spirit of God is a more noble cause, and of a more excellent vertue and power, and giueth also a more noble being.

Well now, if this manner of vnitie and loue doe cause all things to be common, as well good as euill, (as wee see in the members of one body,

body, and in the loue of Mothers towards their Children, who reioyce as much at their felicity, as at their owne) what a wonderfull ioy shall one of the Elect there haue of the glory of all the rest, considering that he shal loue euery one of them as well as himselfe? For as *Gregory* saith: *That heavenly inheritance vnto all is one, and vnto euery one is all, forasmuch as euery one of the blessed Saints reioyceth as much at the ioyes and felicities of all others, as if he were himselfe in possession of the same.* But what can wee inferre of all this? surely thus much, that as the number of the blessed Saints is (after a sort) infinite: euen so the ioyes of each one of them shall also (after a sort) be infinite, and that euery one of the Saints shall haue the excellency of all, forasmuch as whatfoeuer any one of them shall not haue in himselfe, he shall haue it in others.

These be spiritually those seauen formes of *Iob*, among whom there was such a great loue and communicating

S. Gregory.



Iob 1. 14.

nicating one to another, that euery one of them (in his order) made a feast one day in the weeke vnto all the rest: whereby it came to passe, that euery one of them was no no lesse partaker of the goods of others, then of his owne proper goods. And so that which was proper to one, was common to all: and that which was common to all, was proper vnto euery one; this effect wrought loue and brotherly affection in those holy brethren.

Now, how much greater shall the brotherly loue of the Elect be in the kingdome of heauen? how much greater shall the number of brothers be there? how much more treasure and riches shall they haue to enioy? Now by this account, what a feast shall that be, which the Seraphins shall there make vnto vs, who are in the highest degree of all blessed Spirits, and most neere vnto Almighty GOD, when they shall discouer vnto our eyes, the noblenesse of their state and

and condition, the clearenesse of their contemplation, and the most feruent burning heat of their loue? What a feast also shall the Cherubins make, in whom the treasures of the wisdom of Almighty God are enclosed? What a feast likewise shall that bee of the Thrones and Dominations, and of all the other blessed spirits?

What a ioy shall it be, to enioy the glorious company of the Apostles? to be receiued into the goodly fellowship of the Prophets? And to haue the fruition of that noble Armie of Martyrs, which haue spent their liues for the cause of Iesus Christ? What a ioy shall it bee, to see those holy Prophets, *Esay, Ieremie, Ezechiel, Daniel, Amos, Micah, Zacharias* and the rest, not now subiect to the torments of their cruell persecutors, but clothed with long white garments, with their Palmes in their hands, & with the glorious ensignes of their victorious triumphs? What a ioy shall it be, to see those seuen noble

1.Mac.7. noble *Machabees*, with their godly and valiant Mother, hauing condemned all kindes of deaths and torments, for keeping the Law of Almighty God?

Mat.2.16. What a goodly sight shall it be, to behold those sweete Babes, whose guiltlesse bloud was most cruelly shed at the birth of our Sauiour? What chaine of Gold and precious stones, is so goodly to behold, as the necke of the glorious fore-runner of Christ, *St. Iohn Baptist*: who chose rather to loose his head, then to dissemble the filthinesse of the adulterous King?

A&.7.59. What other thing shall it be, to see the body of *St. Stephen*, that was brused with the strokes of stones: then to behold a rich long robe trimly garnished and set all ouer with goodly precious Rubies and Dyamonds? What a ioy shall it be, to behold that Apostle *S. Iames*

A&.11.2. who was once slaughtered with the sword of that Tyrant *Herod*, but now raigneth with his Lord and Maister, for whose sake hee was

was

was done to death?

What a ioyfull sight shall it be, to see those two glorious lights of Christ his Church, *S. Peter* and *S. Paul*, shining there very brightly, with the Trophæes of their martyrdome, wherewith they were crowned? Now what a ioy shall it be, to enioy the glories of each one of all these blessed Saints, as if they were properly our owne?

O glorious feast, O royall banquet; O Table meete for Almighty God and his Elect! Wherefore, let worldlings get them to their filthy and carnall banquets, let them burst themselues with their gluttonous excesse and superfluities: such a feast as this is, where such excellent meates are serued, is conuenient for Almighty God and his Elect.

Ascend yet vp higher, O my soule, and see another singular glory, that doth wonderfully reioyce all that supream Court, and maketh the Citie of God (as it were) drunke with meruailous delight.

Lift

Luke 2.

Lift vp thine eyes , and see that most blessed Virgine *Marie*, that freely beloued and full of all grace and beauty. Consider what a great ioy it shall be, to behold this Virgine Mother, this blessed among women, not kneeling now vpon her knees before the Manger, nor troubled and molested now with the frights and feares of such things as holy *Simeon* prophesied vnto her; not lamenting and seeking now her lost child in all parts: but with inestimable peace and security, placed at the right hand of her deare Sonne, without all feare of euer leeing that her most precious treasure.

Math. 2.

Now hath she no neede to seeke that dead time of the secret night, to deliuer the child from the conspiracies of *Herod*, by flying into *Egypt*: Now doth shee no more stand at the foote of the Crosse, beholding the death of her only Son, and bewayling his losse, whom she so dearely loued.

Now shee feeleth no more the  
griefe

griefe of that dolefull exchange: when she had assigned vnto her the Disciple in stead of the Master, and the seruant in stead of the Lord. Now are those sorrowfull words to be heard no more, which shee vttered. (with great weeping and lamentation) vnder the bloody tree, saying: *O that I might die for thee, Absolon: my sonne: my sonne Absolon.*

2. Sam. 18.  
33.

Now is all this sorrow at an end, and she that was so sore afflicted in this vale of misery, is now exalted in the kingdome of glory, enioying for euer that chiefest goodnes, and saying; *I haue found him whom my soule loueth, I will hold him, and will not let him goe.*

Cant. 3. 4.

And if this bee so great a ioy; what a ioy shall that be, to behold the most sacred humanity of our Sauour Christ? And the glory and beauty of that body, which was so foully disfigured for our sakes vpon the crosse? *It shall be vndoubtedly* (as *S. Bernard* saith) *a thing full of all sweetnes and delight, when men shall there*

The sacred  
humanity  
of Christ.

S. Bernard.

*shall there see and behold a man, the Creator of men, and Lord of all things created.*

We are wont to esteeme it for a singular honour to our whole family, to see some one of our kindred aduanced to a Crowne, or inuested with some Princely dignity. Now how faire greater honor shal this be vnto vs, to see that Lord, who is of our flesh and blood, sitting at the right hand of the Father, and made King both of heauen and earth?

With what a passing great ioy shall men stand among the Angels, when they shall see that the Lord of the whole house, and the vniuersall Creator of all things, is not an Angell, but a man? For if the members doe account that an honour vnto them, that is done to their head, by reason of the great vnion that is between them and it: what shall it be there, where there is such a straight vnion between the members and the head? What shal it be else, but that euery one of the Saints

*It shall be a great ioy to men in heauen to see the Lord and Creator of all things to be (not an Angell) but a man.*

Saints shall account the glory of their Lord, as their owne peculiar glory? This ioy shall be so passing great, that no words are able to expresse it, according to the worthinesse thereof.

Now who shall be so happy, as to be thought worthy to enioy so great a blisse and felicity? O that thou wert as my Brother, sucking the breasts of my Mother, that I might finde thee without, and kisse thee with the lippes of Denotion, and imbrace thee with armes of loue. O most sweet louing Lord, when shall this ioyfull day come? When shall I appeare before thy face? When shall I be filled with thy excellent beauty? When shall I see that countenance of thine, which the Angels are so desirous to behold?

Cant. 8.1.

R.

Of

*Of the third Ioy that the soule shall haue in the Kingdome of heauen: which is the inioying of the cleere vision of Almighty God.*

*In the cleere vision of Almighty God consisteth the essentiall glory of the Saints.*

**N**OW what a ioy shall it be (aboue all this) to haue a cleere sight of that diuine face, in the sight of whom consisteth the essentiall glory of the Saints? All the things we haue hitherto spoken of, are certainly great motiues towards the accomplishment of glory, but they all are little, in comparison of the cleere vision of Almighty God.

**GE. 49. 15** *Of Issachar it is written, That he saw that rest was good, and that the Land was best, and therefore hee put his shoulders to labour, and made himselfe subiect to tribute. The rest and glory of the Saints is good, but the Land that bringeth forth this rest, is best in the superlatiue degree. For this Land is the face and*

and beauty of Almighty God, of the vision and beholding of whom, proceedeth the rest and glory of the Saints. This cleare vision of Almighty God, is the thing that of it selfe alone, is able to giue perfect rest vnto our soules. For all the sweetnes and pleasantnes of Creatures, may well giue delight to the heart of man, but it can neuer wholly satisfie and fill it. Now if all these good thinges before rehearsed, shall so much delight vs: how much then shall that good thing delight vs, that containeth (in it selfe) the perfection and summe of all good thinges? And if the onely sight and beholding of creatures be so glorious: what a glory shall it be, to behold that Diuine face, that most bright light, and that most excellent beauty of Almighty GOD, in whome all beauties doe shine? What a glorious sight shall it bee, to behold that essence so wonderfull, so simple and so communicable, and with one sight to behold in the same,

*The hart of man can neuer bee satisfied & filled, but onely with the vision of Almighty God.*

the mystery of the most blessed Trinity, the glory of the Father, the wisdom of the Sonne, and the goodness and love of the Holy Ghost? There shall we see God, and in God, both our selves and all things beside. For like as he that hath a Glasse before him, seeth the glasse and himselfe in the glasse, and all other things that are before the glasse: euen so when we shall haue that vnspotted glasse, of the Maiesty of Almighty God present before vs; we shall see him, and our selves in him, and (withall) whatsoever is without him, according to the knowledge greater or lesse that we shall haue of him.

The understanding.

There shall the appetite of our *Understanding* rest, and shall not desire to know any thing else, because it shall haue before it all that can be knowen.

The Will.

There shall the appetite of our *Will* rest, in louing that vniuersall good thing, in whom are all good things, and out of whom there be no good things to be enjoyed.

There

There shall our *Desire* rest, and be fully satisfied with the morsell of that supream ioy, which shall in such wise fill the mouth of our heart, that there shall be nothing else for it to desire.

The Desire.

There shall those three Theologicall vertues, to wit, *Faith, Hope, and Charity*, wherewith Almighty God is heere honoured, be perfectly rewarded; when vnto *Faith* shall be there giuen for a reward, the cleere vision of Almighty God: vnto *Hope*, the possession of him; and vnto *Charity* imperfect, charity in all her perfections.

How Faith, Hope, and Charity, shall be rewarded in Heauen.

There shall the Elect see, loue, enioy and praise Almighty GOD: there shall they be filled without glutting, and be hungry without necessity. There is the place, where that song is alwayes sung, that Saint *Iohn* heard in his Revelations, which song hee termeth, *Quasi canticum nouum, As it were a new song*. For that although the song be alwayes after one manner, (forasmuch as it is one common

Reue. 14.

R 3

praise,

praise, answerable to one common glory, which all that blessed company enioyeth) yet is it alwayes new, as concerning the taste and delight it hath. For looke what taste it had in the beginning, the same very taste shall it haue for euer and euer without end. The ioy of the Saints in Heauen shall neuer diminish nor decay; neither shall their bodies euer decay or waxe olde. For he that causeth the Heauens to be alwaies fresh and new, after so many thousand years as haue passed since they were first created, shall also cause the flower of the glory of the Saints, alwaies to be liuely and flourishing, and neuer to wither or decay in any one point.

*Of the fourth Ioy that the soule shall haue in the kingdome of Heauen: which is the enioying of the glory of the bodies.*

SECT. III.

**T**He cleere vision of the Diuine Maiesty, is (as hath bene declared

declared.) the essentiall glory of the blessed soules in heauen. Howbeit, our most iust Iudge & bountifull Father, thinketh it not inough to glorifie the soules onely; but (for the honour of them) extendeth his magnificence and liberality yet further, euen to glorifie their bodies also: giuing thus a roome and place vnto Beasts, in his royall and euerlasting heauenly Pallace.

O louer of men; O honourer of the good and vertuous; What hath this rotten and stinking flesh of ours (which like a beast followeth alwayes his appetites) to doe with the Sanctuary of Heauen? What, shall this flesh (which should rather be tyed vp in a Stable among beasts) bee placed among the Angels in Heauen? Let dust (O Lord) continue with dust; for it is not seemly that earth should be placed about the Heauens.

But he that said vnto Abraham, I will honour and multiply Ismaell, notwithstanding hee is the sonne

R 4

of

*The bodies of the Saints shall also be glorified in Heauen.*

GE. 17. 20



*Note heere  
the reason,  
why the bo-  
dies of the  
Saints shall  
be glorified  
in Heauen  
aswell as  
their soules*

Esay 61.7

*The glory  
of the sen-  
ses.*

of a bondslane, because hee appertai-  
neth vnto thee. will also shew his  
fauour to the bodies of the Saints,  
for the nigh kindred that is be-  
twene the soules of them. It is the  
Lords pleasure also, that he that  
hath holpen to beare the burthen,  
shall likewise be partaker in the  
diuision of the glory, and that like  
as the soule, by conforming it selfe  
in this life vnto the will of God,  
commeth afterwards to be made  
partaker of the glory of God: e-  
uen so the body, which (contrary  
to his nature) was conformable  
and obedient vnto the will of the  
soule, shall also be made partaker  
of the glory of the same soule. And  
thus shall the iust be glorious both  
in body and soule. And (as the  
Prophet saith,) *They shall possesse in  
their Countrey double riches.* Where-  
by is vnderstood, the glory of the  
soules, and the glory of the bodies.

Now what shall I say of the  
glory of the senses? Each one of  
them shall there haue his owne  
proper delight & glory. The Eyes  
shall

shall be renewed and made more  
cleare then the light of the Sunne,  
they shall see those royall pallaces,  
those glorious bodies, and those  
beautifull fieldes; with other infi-  
nite goodly thinges that are there  
to be seene. The Eares shall al-  
wayes heare that wonderfull mu-  
sicke, which is so exceeding sweet  
and pleasant, that one onely sound  
of it, were able to bring all the  
hearts of this world asleepe. The  
sense of Smelling, shall also be re-  
created with most sweet and plea-  
sant fauours, not of such vaporious  
thinges as we haue heere; but of  
such as be proportionable to the  
glory that is there. In like manner  
the Taste shall be satisfied with in-  
credible sweetnes and delights;  
not for sustentation of life, but for  
accomplishment of all glory.

Now what an exceeding ioy shall  
the blessed soule conceiue at that  
time, when for the mortification,  
and diligent looking vnto the sen-  
ses (which continued so short a  
time) she seeth her selfe so wholly  
drowned

*The eyes.*

*The Eares.*

*The smel-  
ling.*

*The taste.*

drowned in that most deepe fountaine of Glory, without finding any bottome or end, of so many and of such passing great ioyes? O labours and paines well employed; O seruices well rewarded; O treasures, not so much to be spoken of, as to be wished and desired, and to be purchased with a thousand liues, in case wee had so many to giue for the same.

*Of the fift Ioy in the Kingdome of Heauen: which is the euermlasting continuance of the Glory and Felicity of the blessed Saints.*

**SECT. V.**

**B**UT now let vs consider, for how long time this great glory and vnspeakeable felicity is to be inioyed. This is a point that were able alone, to cause vs euen to cry out, and desire that all manner of tribulations, afflictions, paines and labours, might rayne and powre

powre downe vpon vs as thicke as Hayle; so that we might serue and please Almighty God in this transitory life, who is to bestow so great and inestimable benefites vpon vs in the euermlasting life to come.

This reward of so great glory and felicity in the Kingdome of heauen shall endure so many thousand yeares, as be starres in the Firmament, yea, and a great deale longer. It shall endure so many hundred thousand millions of yeares, as haue fallen drops of water vpon the earth; yea, and a great deale longer: yea, to conclude, it shall endure so long, as Almighty God himselfe shall endure, which shall be euermlastingly, world without end. For it is written thus, *The Lord shall raigne for euer and euer.* And in another place, *Thy raigne is the raigne of all worlds and thy dominion endureth from generation to generation.*

Wherefore (O Father of mercies, and God of all consolation)  
I hum-

*Psal. 146.*

14.

*Psal. 145.*

13.

I humbly beseech thee by the bowels of thy mercy, that I may not be deprived of this supream glory and felicity. O Lord my God, that hast vouchsafed to create me after thine owne Image and likenes, and to make me capable of thy selfe; fill this heart of mine (which thou hast Created) with thy selfe. *Let my portion (O my Almighty God) be in the land of the living.*

Psa. 142. 5.

O Lord I beseech thee, giue me not in this transitory life, either rest or riches, but reserve all in store for mee in the everlasting life to come. I desire not to inherite (with the Children of Ruben) the Land of Galaad, and to loose my right and title of the Land of promise. One thing only (O Lord) haue I demanded of thee, and this will I alwayes require, that I may dwell in the house of the Lord all the dayes of my life.

Num. 32. 6.

Psal. 27. 4

Meditation

## Meditation for Sunday Morning.

### Of the benefites of Almighty G.O.D.

*This day, when thou hast prepared thy selfe henceunto: thou hast to meditate upon the benefites of Almighty God, that in so doing thou mayest giue him thanks for them, and enkindle in thy selfe a more seruient love of him, who hath shewed himselfe so bountifull towards thee, and withall procure thereby, more griefe and sorrow for the finnes and offences that thou hast committed against such a loving Benefactor.*

**A**lbeit, the benefits of Almighty God towards vs be innumerable, yet they all

all may be reduced to five kindes, to wit, to the benefits of creation, conseruation, redemption, vocation, and to the secret benefits that euery one hath receiued particularly in himselfe.

*1. The benefit of Creation.*

**A**S concerning the first benefit, which is of Creation: consider first with great attention, what thou wast before thou wert created, and what Almighty God hath done for thee, and bestowed vpon thee before thou haddest any being. He gaue thee thy body, with all thy members and senses; and thy soule, which is of so great excellencie; created after his owne Image and likenesse, for so high and excellent an end, as to haue the fruition of Almighty G O D. And withall, hee gaue thee those three noble powers of thy soule, which be Vnderstanding, Memorie and Will. And consider well with thy selfe, that to giue thee this soule,

soule, was to giue thee all things. For it is cleare, that there is no perfection, nor ability in any of all the inferiour Creatures: but that a man hath the same in him in a far more high and greater perfection; and by meanes of the vertue and ability of his soule, hee is able to attaine vnto it, whereby it appeareth, that by giuing vnto vs this thing alone, (to wit, our soule,) hee gaue vs therewith at once all things together.

*2. The benefit of Conseruation.*

**A**S concerning the benefit of conseruation, consider how all thy whole beeing, dependeth vpon the prouidence of Almighty God. How thou art not able to liue one moment, nor to step so much as one step, were it not by meanes of him.

Consider also, how he hath created all things in this world, for thy vse and seruice: insomuch, as hee hath appointed euen the very Angels

gels of heauen, for thy guard & defence. Consider moreouer, how he hath giuen thee health, strength, life, sustenance, with all other temporall helps and succours.

And aboue all this, consider the manifold great miseries and calamities, into which thou seest other men fall euery day: and how thou thy selfe mightest also haue fallen into the same, had it not been that Almighty God (of his great mercie) preserued thee.

### *3 The benefit of Redemption.*

**A**S concerning the benefit of Redemption, thou mayest consider therein two things. First, how many, and how great benefits Almighty God hath giuen vs, by meanes of the benefit of Redemption. And secondly, how many and how great miseries hee hath suffered in his most holy body and soule, to purchase these benefits vnto vs.

### *4 The*

### *4 The benefit of Vocation.*

**A**S concerning the benefit of Vocation, consider first of all, what a great benefit it was of Almighty God, to make thee a Christian, to call thee to the Catholique faith, by meanes of the holy Sacrament of Baptisme; & to make thee also partaker of that other blessed Sacrament of his most precious body and blood. And then if after this calling of thee, thou hast fallen into some grieuous sinne, and thereby lost thine innocencie: in case now the Lord hath raised thee vp from sinne, and receiued thee againe into his grace and fauour, and set thee in the state of saluation: how canst thou be able to giue him sufficient praises and thanks for this so inestimable a benefit?

What a great mercy was it, to expect thee so long time, to suffer thee to commit so many sinnes, and in the meane time, to send thee so many diuine inspirations, and not  
to

to shorten the dayes of thy life, as he hath done to diuers and sundry others, that were in the very same state? And last of all, to call thee with so mighty a grace; that thou mightest rise vp againe from death to life, and open thine eyes to behold the eternall light.

Ioel 2.23.

What a great mercy was it also (after that thou wast conuerted) to giue thee grace, not to returne vnto thy former grieuous finnes: but to stand and vanquish thine enemy, and to perseuere in good life? This is that morning and evening dewe that Almighty GOD promised by the Prophet *Ioel*, saying; *And ye sonnes of Sion, reioyce and be glad in the Lord God, for hee hath giuen you a teacher of iustice: he shall cause the morning and evening dewe to raine and powre downe vpon you.*

Meaning hereby, that Almighty God doth not only preuent vs with his heavenly grace, sowing the seed of vertues in our mindes: but hee doth also assist and (as it were) wa-

ter

ter the same seed with the dewe of his holy spirit, which bringeth it to his full ripenesse and happy end.

### 5 Of secret benefites.

THESE are the publike & known benefites; but besides these, there bee other secret benefites, which no man knoweth, but he onely that hath receiued them. Againe, there bee other benefites also so secret, that euen he himselfe that hath receiued them, knoweth not of them; and he onely knoweth them that is the giuer of them. How many times hast thou deserued in this world, either through thy pride, negligence, or vnthankfulnesse, that Almighty God should haue withdrawn his grace from thee, and vtterly haue forsaken thee as hee hath done to many others, for some one of these causes (for whosoever they be that doe fall from GOD, they fall by some of these meanes:) and yet hath not Almighty God dealt thus with thee?

How

*wee fall from God, either through our pride, negligence, or vnthankfulnesse.*

Luk. 22.  
31.

Benefits po-  
sitive.

Benefits  
private.

How many euils, and occasions of euils, hath the Lord preuented, and turned away by his prouidence, in ouer-throwing the snares of the deuill thine enemy, and stopping him of his passage : and not permitting him to execute his wily practises and deceits vpon thee? How oftentimes hath hee done for euery one of vs, as hee said he did for S. Peter, *Behold, said our Sauiour, how Sathan goeth busily about to sift you, as corne in the Barne : but I haue prayed for thee, that thy faith faile not ?* Now, who knoweth these secrets, but onely Almighty GOD?

The positive Benefits be such, as a man may vnderstand & know them : but these benefits that are called priuative, which consist not in doing benefits vnto vs, but in deliuering vs from hidden and secret euils, that were comming towards vs, who is able to vnderstand?

Wherefore, as well for these benefits, as for the others, it is reason wee should alwayes shewe our selues

selues thankfull to the Lord ; and vnderstand, how farre in arrearages we be in reckoning with him, and how much more wee be indebted vnto him, when we are able to pay, considering wee are not able so much as to vnderstand what they are.

*The seventh Treatise, of the consideration of the benefits of Almighty God, wherein the former Meditation is declared more at large.*

ONE of the greatest complaints that Almighty GOD maketh against men, and where-with hee will most charge them at the day of their account, is, their vnthankfulness and ingratitude for his manifold Benefits.

With this kinde of complaint, the Prophet *Esay* beginneth the first words of his Prophecy, calling heauen & earth to witnesse against the ingratitude and vnthankfulness of

*Almighty GOD will charge vs at the day of our account with our vnthankfulness and ingratitude for his manifold benefits.*



Esay 1. 2.

of the wicked: *Harken* (saith hee) *O Heauen, and thou Earth giue eare vnto my words: for the Lord hath spoken it. I haue nourished children and exalted them, and they haue despised me. The Oxe knoweth his owner, & the Ass his Masters manger, but Israel hath not knowne me, neither would my people vnderstand me.*

S. Jerome.

Now, what thing is more strange, then that men should not acknowledge that thing, which the very brute beasts doe acknowledge? And as Saint *Ierome* saith vpon this place. The Prophet would not compare men with other liuing beasts; that are more quicke of sence, as with the Dog, that for a little peece of bread defendeth his Masters house; but euen with the Oxe and Ass, which are more dull and rude; giuing vs hereby to vnderstand, that ingratefull and vnthankfull persons, are not to be likened to euery kinde of beasts: but that they bee much more brutish then the most brutish beasts that are.

Now,

The ordinary punishment of ingratefull persons.

S. Bernard.

Now, what punishment (trow ye) doth so great beastlinesse deserue? Almighty God hath prepared many punishments for ingratefull persons, but the most iust and ordinary punishment is, to spoyle them of all those benefits they haue receiued, because they would not giue thanks to the giuer of them, as of duty they ought to haue done. For as *S. Bernard* saith: Ingratitude is as it were a burning winde, that drieth vp the riuer of Gods mercy, the fountaine of his clemency, and the flowing streame of his grace. Now as vnthankfulness is the cause of so great euils: euen so contrariwise, thankfulness is the beginning of very great graces, and especially of three.

1 The consideration of Gods benefits, moueth vs to loue God.

THE first is the loue of God. For (as *Aristotle* saith) goodness is amiable of it selfe, and euery man is naturally most enclined,

to

to loue his owne proper weale.

Seeing therefore that men bee naturally such louers of themselves, and of their owne proper commodity, when they see plainly, that all that they haue, cometh of the gracious goodnesse of that chiefeft Benefactor; forthwith they be moued to loue and wish well vnto him, whom they perceiue & acknowledge to haue bestowed so great benefites vpon them. And hereof it commeth, that among the considerations that doe most helpe vs to attaine vnto the loue of God, one of the most principall is, the consideration of the benefites of Almighty God.

For euery one of these benefites, is as it were a fire-brand, that quickneth & enkindleth more and more the flame of his loue; and so consequently, to consider many of these benefites, is to ioyne many fire-brands together, whereby the flame of this fire is enkindled more and more in vs.

*2. The*

*2 The consideration of Gods benefites, stirreth vp a desire in a man to serue God.*

**T**His consideration helpeth also, to stirre vp a desire in a man to serue Almighty God, when he considereth the great bounden duty that he oweth vnto him; vnto whom he is so much indebted. For if the very Birds and brute Beasts be moued herewith, to answer vnto the voyce of him that calleth them, and doe obey (as though they were reasonable creatures) vnto all such thinges as are commaunded them: how much greater prouocations haue we to doe the like vnto Almighty God, that haue receiued farre more then they, and bee able to vnderstand farre better then they? what great and inestimable benefites we haue receiued of God?

S

3 The

3 *The consideration of Gods benefits stirreth up a sorrow and repentance in us for our sinnes.*

**T**His consideration is also profitable, to stirre and prouoke in our soules a sorrow and repentance for our sinnes. For when a man considereth and weigheth deeply on the one side, the multitude of benefites he hath receiued of Almighty God, and on the other side, the great number of offences he hath committed against him, how can he chuse but bee ashamed of himselfe? How can it be but that he must needs be confounded, and discern much better the blacke, by comparing it with the white? I meane heereby, he shall much better discern the greatnesse of his owne wickednes, by comparing the same with the greatnesse of Gods passing great goodnes; who hath continued so long time in doing good vnto him, that contrariwise hath continued

euermore

euermore (for his part) in heaping sinne vpon sinne, against Almighty God. For these three ends therefore, ought a man to consider the benefites of Almighty God, and withall in the consideration of them, to giue him most humble thanks for the same. So that when he setteth himselfe to meditate vpon the benefites of Almighty God; he must then be carefull, to haue his recourses vnto these three points in their due places, applying his heart sometimes to loue him, who hath bene so greatly beneficiall vnto him: sometimes to desire to serue him: sometimes againe to be sorrowfull & repentant for his sinnes: yea, and sometimes also to offer vnto him sacrifice of praise & thanksgiving for his so manifold benefits. These sacrifices are signified by those calues of our lips, which the Prophet would haue vs to offer vnto Almighty God for the benefits that we haue receiued of him. True it is, that the benefites of Almighty God bee innumerable:

S 2

but

*How wee must be-  
haue our  
selues in  
meditating  
vpon Gods  
benefits.*

Osea 14.3

*Five principall benefites of Almighty God.*

*The exercise of meditation is not to be used as a taske, but as a dayly foode for the soule.*

but we will treat heere onely of five kindes of benefites, which are of all others the most chiefe and principall, and whereunto all the others may be reduced.

These five are the benefites of Creation, Conseruation, Redemption, Vocation, and finally the particular and secret benefites, that euery particular person may recognize and acknowledge in himselfe.

And it is not required of a man to thinke vpon all these benefites at one time, but shall suffice to thinke vpon one, or two, or three of them, and to consider and ponder them well and diligently in his minde: for the exercises of meditation are not to bee taken in lumpes, as a taske, that must be fully wrought and finished within a certaine time; but as a dayly food and sustentance, which the more moderately and temperately is taken, and the better it is digested, the more profitable and wholesome it is to a man.

*Of*

*Of the benefite of Creation.*

SECT. I.

**T**O begin now with the benefite of Creation: that thou mayst the better vnderstand somewhat of the greatnesse of this benefite, thou shalt doe well to consider first very deeply with thy selfe, what thou wast before thou wert created. This is one of the principall aduices, that the maisters of the Spirituall life doe vse to giue in this behalfe, as well for the vnderstanding of the greatnes of this benefite; as also for the annihilation (as they terme it) which is, that a man may hereby clearely and palpably perceiue how of himselfe he is no more than very nothing.

Consider then how it is not many yeares sithence, not a thousand, nor an hundred yeares, and euen as it were yesterday, that is, within a very small time, that thou wast nothing, at least wise as concerning thy

S 3

soule,

foule, and from the beginning thou wast nothing, and mightest for euer haue beene nothing, that is lesse then a clod of earth, lesse then a puffe of winde, yea, lesse then a straw, & to be short, euen nothing.

Consider then, how the same nothing could not make it selfe any thing, and as little could it deserue, that another should make it any thing, for that (pardon) that is not, can neither worke nor deserue.

Now when thou wast in this darknesse, and in this deepe bottomlesse pit of the same nothing, it pleased the infinite goodnesse and mercy of Almighty God, before any desert of thine, onely of his meere grace, to shew vpon thee his power and omnipotency, and with his mighty hand to plucke thee out of this darknesse; and out of this deepe bottomlesse pit of no being, and to bring thee to a being, and to make thee somewhat: and (as St. Augustine saith) not euery somewhat, not a stone, not a Bird, not a Toade, not a Serpent, but euen a Man,

*S. Augustine*

Man, which is one of the most noble Creatures in the world. He gaue thee this being that thou hast, he compacted and framed this thy body, and beautified it in all parts, both with members and senses; and that with such a wonderfull prouidence and Art, that euery one of them (if they be well considered) is of it selfe a great wonder and a very great benefite. This is that benefite which y<sup>e</sup> holy man Iob did most humbly acknowledge, when he said; *Thy hands (O Lord) haue made me, they haue giuen me a due proportion in euery part: remember (O Lord) that thou hast made me, as it were of a lump of Clay, and that thou shalt reduce me againe into dust. Thou hast clothed me with skin and flesh, thou hast compacted mee with bones and sinewes, thou hast giuen me life and mercy, and hast preserued my spirit with thy visitation.*

Iob 10. 8.

Now, what shall I say of the noblenesse of thy soule, and of the excellency of the end for which it was created, and of the Image and

*The noblenesse & excellency of the soule.*

capacity that it hath? The Image thereof is the Image of Almighty GOD himselfe. For in very deed, there is nothing in all the earth that more resembleth Almighty God: there is nothing whereby wee may come to a more euident knowledge of him, then by the soule.

And therefore the ancient Philosophers, and namely *Anaxagoras*, knew no meeter name to be giuen vnto God, then *Mens*, the minde, which is as much to say, as a reasonable soule, by reason of the great similitude and likenesse that they perceiued to be betweene God and it.

And this is the cause why the substance of our soule cannot be perfectly vnderstood. For being as it is, very like vnto the substance of God, (which cannot be knowne in this life) it followeth that the substance of the soule is also a thing not able to be knowne heere by vs.

Now the end for which this noble

ble Creature was created, is answerable to this dignity. For it is manifest, that the soule was created to be partaker of the blessed glory and felicity of Almighty God; to dwell in his house; to eate at his Table; to enioy those things that Almighty God himselfe enioyeth; to bee cloathed with the same garment of immortality, that hee himselfe is cloathed withall; and to raigne euerlastingly with him.

And hereof it commeth, that the soule hath such a wonderfull capacity: which is so great, that all the Creatures and riches of the world put together, are no more able to fill her capacity, then a Barly corne is able to fill the whole world.

Now therefore, what recompence shall wee make vnto our most gracious and bountifull Lord, for this so passing great benefite? If wee thinke our selues to be so much bound to our carnall Parents, for that they haue beene some part in the building of this

For what  
and the  
soule of  
man was  
created.

The wonderfull  
capacity of  
the soule of  
man.

our body ; how much more are wee indebted vnto our heauenly Father, who (by meanes of our Parents) hath formed our bodies, and without them hath created our soules, which be (without comparison) more excellent then the body, and without which our body were no better then a stinking dunghill ? What are our Parents, but onely an Instrument, whereby Almighty God hath made a small portion of this worke ? Now if thou be so much bound to the instrument of the worke, how much more art thou bound to the principall agent that made the worke ? And if thou be so much bound vnto him, who was onely a meane in framing one part, how much more art thou bound vnto Almighty God, that made thee whole ? If thou esteeme a sword so much wherewith a Citty was conquered, how much more oughtest thou to esteeme the King himselfe that conquered it ?

Of

*Of the benefite of Conser-  
uation.*

SECT. II.

**M**oreouer, the Lord hath not onely created thee in such great dignity and glory, but it is he also that maintaineth and conserueth thee after the creation in the same, as he himselfe witnesseth by the Prophet *Esay*, saying ; *I am thy Lord thy G O D, that doe teach thee whatsoener is meet for thee to know, and doe gouerne thee in the way that thou walkest.*

Many Mothers there be, that thinke it sufficient to sustaine onely the trauaile of Child-bearing : they will not burthen themselues with nursing their Children, but will seeke out some other Nurse that may discharge them of that trouble. But Almighty God dealeth not so with vs : for he vouchsafeth to take vpon himselfe the whole charge & burthen : inso much, as he

is

*Esay 48.  
17.*



Osea. ii. 3

is both the Mother that bare vs, and the Nurse that nourisheth vs, with the milke and cherishings of his providence : according as hee himselfe witnesseth by one of his Prophets, saying ; *I was as it were the Nurse of Ephraim, and carried them in mine armes : and they understood not that I had care of them.*

So that the Lord himselfe is both the Creator and conseruer of all things that bee created. And like as without him nothing is made, euen so (were it not for him) all things would goe to vtter ruyn and decay.

Psal. 145.

15.

The Prophet *David* confesseth plainly both the one and the other, in these wordes ; *The eyes of all things doe looke vpon thee O Lord, and thou givest them their foode in due season. And whilest thou*

Psal. 104.

27. 28. 29.

*givest it, they receiue it, and when thou stretchest forth the hand of thy bountifull goodnesse, they are replenished and satisfied with all such things as they stand in neede of. But if thou (O Lord) turne thy face away from*

*from them, they shall forthwith be disappointed, and utterly faile, and returne againe to the same dust whereof they were made.*

Whereby it appeareth, that like as all the moouing and order of a clocke, dependeth of the wheelles that doe draw it and make it goe, in so much that if they should stay, immediatly all the whole frame and mouing of the clocke would stay also : euen so all the workmanship of this great frame of the world, dependeth wholly of the providence of Almighty God, in such sort, that if his diuine providence should faile, all the rest would faile out of hand withall.

But how many benefits (trowest thou) are contained in this one benefit ? truly euery minute and moment of an houre that thou liuest, are parts of this benefit. For thou couldest not liue, nor haue any being, so much as one minute : if Almighty God should withdraw his providence, and turne his eye away neuer so little from thee.

*Euery minute and moment of our life dependeth on the providence of Almighty God.*

All

Pfal. 8. 4.

All creatures in the world are part of this benefit : for wee see that they all doe serue to this end. In so much as the heauen is thine, the earth is thine ; yea, the Sunne, the Moone, the starres, the sea ; the fishes, the birds, the trees, the liuing beasts, and to be short, all things in the world be thine : forasmuch as they all are appointed to doe thee seruice. This is that benefit which the Prophet wondered so much at, when hee said : *What is man O Lord, that thou shouldest be mindful of him : and what is the Sonne of man, that thou dost so visite him ? Thou hast made him not much inferior to the Angels : thou hast crowned him with glory and honour, and hast made him Lord ouer all the workes of thy hands. Thou hast put all things vnder his feete, sheepe, oxen, and all the beasts of the field, the birds of the ayre, and fishes of the sea, that walke ouer the pathes of the sea. O Lord our God, how wonderfull is thy name ouer all the earth ?*

And Almighty GOD hath vouch-

vouchsafed not onely to appoint all visible creatures for the seruice and behoofe of man ; but hath also (of his great mercy) appointed the inuisible creatures, to wit, those most noble and excellent vnderstandings, that be alwayes in his presence, and behold his diuine face. For as S. Paul saith : *They be all officers in this great house and family of Almighty God ; vnto whom is committed the defence and safegard of men.*

Finally, he hath employed all the whole world to doe thee seruice, to the intent that thou shouldest in like manner imploy thy selfe in his seruice : and his will is, that there should be no one creature, either vnder the heauen or aboue, exempted from seruing and helping thee. And this hath hee done, that there should be nothing within thee, that should not likewise be employed in seruing of him.

And although peraduenture thou runnest slightly ouer all these things : yet oughtest thou not so to

Almighty God hath appointed all creatures visible and inuisible, to serue man.

Heb. 1. 14  
Mat. 10. 10  
Vnto the Angels is committed the defence and safegard of men.

to passe ouer the benefits that Almighty God hath done vnto thee, in deliuering thee from infinite mishaps and calamities, which we see doe daily happen vnto other men. Thou seest how one is troubled with the palsey, another is blinde, another lame, another broken legged, another sore vexed with the Stone, and others with the Strangurie, Gowte, Fistula, or with other like terrible diseases and miseries.

*This world is a maine sea of infinite troubles, calamities and miseries.*

For to say the very truth, this world is nothing else but a maine Sea of infinite troubles, calamities, and miseries: and scarcely canst thou finde any one house in all this Land of Egypt free from sighing, mourning, grieve and sorrow. And now tell me (I pray thee) who hath granted vnto thee this Patent of exemption, to be quit & free from these so greuous calamities and miseries? Who hath giuen thee so great a priuiledge, that among such a number of diseased and wounded persons, thou shouldest be free and sound?

sound? And among such a number that doe daily fall, thou shouldest yet stand vp right vpon thy feet?

Art not thou a man as all others? a sinner as all others? And the Son of Adam as all others? If then all these euils and inferies doe come, either on the behalfe of nature, or else of sinne, and the very same causes are in thee, how is it that the very same effects are not also in thee?

Who hath suspended the effects from their causes? Who hath stayed the streames of the waters, that thou shouldest not perish with others in this comon flood, but only the very grace of God? Wherefore if thou cast this account aright, thou shalt finde, that all the miseries of this world are benefits vnto thee, and that for euery one of them in particular, thou owest a speciall thankfulness and loue vnto Almighty God. So that by the benefit (before alledged) thou maist perceiue, that all the good things in the world, are benefits bestowed

vpon

*All the miseries of this world are benefits vnto vs.*

vpon thee, (for so much as they all doe serue for thy conseruation:) and now also by this maist thou vnderstand, that all the miseries and euils in the world, are likewise benefits vnto thee: in that the Lord hath deliuered thee from them all.

*Of the benefit of Redemption.*

SECT. III.

**L** Et vs come now vnto the inestimable benefit of our Redemption, although it should bee much better, to adore this mysterie with an holy silence, then to speake of it in such grosse and base wise, as wee must doe with our mortall tongue. Thou didst loose (through sinne) that first innocencie and grace wherein thou wast created, and Almighty GOD might (with good equity and iustice) haue left thee in that miserable state as hee left the deuill: and none should haue beene able to haue reproued him

him therefore. And yet he would not so doe, but rather contrariwise changing his anger into mercy, it pleased him of his infinite goodnesse, to bestow greatest benefits at that time, when hee was most prouoked to wrath with greatest offences. And whereas hee might haue repayred this losse of innocencie, by sending some Angell or Archangell, or by some other meanes: yet he would not so doe, but vouchsafed to come euen himselfe in person. And whereas hee might haue come with great maiestie and glory, hee abased himselfe so farre, as to come in great humility and pouerty. And this he did, to cause thee to be the more in loue with him by reason of this benefit: and to make thee the more beholding vnto him by this example, and to make thy redemption the more abundant by reason of the great treasure that he bestowed vpon it, and to giue thee more clearly to vnderstand how much good will hee beareth vnto thee, that thou

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Esay 53.

This is the benefit which the Prophet *Esay* extolleth, (and that for great good cause) in these words, which (after the translation of the *Saptuaginta*) sound thus: *In all the tribulations of men, hee neuer fainted, neither was he euer wearie in suffering for them.*

Eph. 4.30

Neither would he send any Embassador or Angell to redeeme them: but vouchsafed (of his great mercy) to come himselfe in person to redeeme them, and to carrie them vpon his shoulders all the dayes of this world; notwithstanding that they did euill acknowledge this benefit, but did grieue and prouoke the holy Ghost to anger.

And if thou bee so much bound to the Lord, for that he vouchsafed to come himselfe in person to redeeme

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Lift vp the eyes of thy soule, and see thy Sauour hanging vpon the Crosse; consider all the wounds and paines that the Lord of Maiestie suffereth there for thy sake; for euery one of them is a benefit of it selfe, yea, and a singular benefit. Behold that most innocent body of thy Sauour and Redeemer, all of a gore blood with so many wounds and bruses in all parts of him, and the blood gushing out on euery side! Behold that most sacred head,

*How greatly wee are bound to the Lord for the manner of our Redemption.*

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*How greatly wee are bound to the Lord for the manner of our Redemption.*

discharge this inestimable great debt: let me pay thee (O my Almighty God) if it bee thy blessed will, with the continuall remembrance of the same.

I beseech thee (O Lord) euen by the bowels of thy infinite charity, that thou wilt wound my heart with thy wounds, and make my soule drunke with thy most precious blood, in such sort; that whether soeuer I shall turne my selfe, I may see thee alwayes crucified, and wheresoeuer I shall cast mine eyes, all things may seeme vnto mee to shine with thy precious blood. Let this be all my consolation, to be alwayes crucified with thee, and let this be all my affliction, to think of any other thing besides thee. Consider (O my Almighty God) the great price wherewith thou hast bought me, and suffer not so precious a treasure to bee shed in vaine for me. And graunt me (O most mercifull Lord) that I bee not as a childe that is borne before his time, whom his mother bring-

eth

eth forth with exceeding great tra-uaile and paine, and yet he enioyeth not the commodity and fruite of life.

*Of the fourth benefit: to wit,*

*of Vocation.*

**Text after this, think vpon the** benefit of Vocation, or calling of Almighty God; without which all other benefits tend to the greater damnation of a man. But here it is to be noted, that there bee two kindes of callings of Almighty God; One vnto *Faith*, by meanes of the Sacrament of Baptisme; and the other vnto *Grace*, after that a man hath lost the first innocencie which hee had by Baptisme.

Consider now what a great benefit the first calling of thee was, by meanes of the Sacrament of holy Baptisme, whereby thou wast cleansed from originall sinne, deliuered

T 3

from

*Two callings.*

*The first calling by Baptisme.*

Gen. 24.  
53.

from the power of the diuell, made the sonne of Almighty God, and an inheritour of his Kingdome.

There he tooke thy soule to be his spouse, and adorned it with such ornaments, as were conuenient for such a state: to wit, with grace, and with the vertues and gifts of the holy Ghost, and also with other Jewels and gifts, that are farre more precious then those that were giuen to *Rebecca*, when shee was taken to be the spouse of *Isack*. Now what hast thou done, whereby to deserue so great a benefit as this is? How many thousands, not onely of men, but also of Nations and whole Countries are there, that by the iust iudgement of Almighty God, doe not obtaine this inestimable great benefit? What had become of thee, if thou haddest beene borne among those Infidels, and wanted this knowledge of the true liuing God, and worshipped stocks and stones for God, as the Infidels doe? How much art thou bound vnto Almighty

mighty God, that among such a number of lost and damned soules, it pleased him that thou shouldest be one of the number of them that should be saued; yea, and be borne in the lap of the true Catholike Church, & be nourished there with the milke of the Apostles, and with the precious blood of our sweet Lord and Sauour Iesus Christ.

Now, if after the grace of this first calling, thou hast (through thine owne default and sinfull life) lost the innocency which thou receiuedst in the Sacrament of Baptisme: in case it hath pleased the Lord (all that notwithstanding) to call thee the second time; yea, & very many & often times; how much art thou then bound vnto him, for this so passing great benefit? How many benefites are containd in this benefit? One benefit it was to expect and tarrie for thy conuersion so long time; to giue thee space of repentance; and to suffer thee so long to continue in that state of sinne and wickednesse, and

*The second calling.*

I

T 4

not

2

not to cut downe the vnfruitfull and vnprofitable tree, that occupied such a roome in the earth, and receiued the influence of heauen altogether in vaine. Another benefit it was, to suffer thee to commit so many and so haynous enormous sinnes, and not to cast thee downe therefore, into the most horrible bottomlesse pit of hel fire;

3

where (perhaps) many other are now there tormented, euen for lesse offences then thine. Another benefit it was, to send thee so many good inspirations and holy purposes, euen in the midst of thy very sinnes and wicked life, and to persist in calling thee so long a time; whereas thou (in the meane season) diddest nothing else but offend him very grieuously that called thee.

4

Another benefit it was also, to bring thy great stubbornesse and long obstinate resistance. (at the length) to an end, and to call thee with such a mighty & loud voyce, that thereby thou mightst rise from death to life, and come forth as it

were

were another *Lazarus*, out of the darke and obscure graue of thy wicked and sinfull life, and not with thy hands and feet bound, but loosed, and set at free liberty, out of the stinking prison and thraldome of the enemy of mankind.

But aboue all this, what a benefit was it, to grant thee then not only pardon for thy sinnes past, but also grace from that time forwards not to returne vnto them againe, giuing thee (moreouer) all such other ornaments, as were giuen to the penitent prodigall sonne, when he was receiued into grace and fauour againe: by meanes of which ornaments and graces, thou mightest liue as the childe of God, and contemne and laugh at the malice of the diuell, and triumph ouer the world, and take a sweeter taste of the things appertaining vnto Almighty God, which before seemed very vnfauoury vnto thee, and with all, conceiue a certaine loathsomenesse and misliking of the things of the world, which before seemed

T 5

very

Ioh. 11.

44.

Luk. 15. 22.

very saoury and delightfull vnto thee. But now besides this; what if thou doe consider, vnto how many others Almighty God hath denied this benefit, which he hath so freely granted vnto thee? And whereas thou being a sinner as well as they, and as unworthy of this calling as they, yet it hath pleased Almighty God, to suffer them to continue in their wicked state; and to call thee vnto the state of saluation and grace. With what thanks and with what seruice, art thou able to recompence him, for this inestimable speciall fauour and grace? What an exceeding ioy will it bee vnto thee, when (by vertue of this vocation) thou shalt see thy selfe to haue the fruition of Almighty God for euer and euer in the kingdome of heauen? And shalt see other of thy companions and acquaintance, for want of the like grace of God, to remaine euerlastingly tormented in the horrible raging fire of hell?

O

O good Lord, what a number of things are there included in this grace, to be well wayed and earnestly considered? Tell me (I pray thee) when the blessed Thiefe, who (vpon his true repentance) receiued the Promise of Paradice, seeth himselfe in that so great glory, which hee now possesseth in the kingdome of heauen, and seeth his companion also in those great horrible torments of hell fire; and calleth to minde withall that he himselfe was a Thiefe also as well as the other, and suffered for his robberies as the other did, and that (a little before) hee blasphemed our Sauour Iesus Christ, in like manner as his companion did: and that yet (for all this) it pleased Almighty GOD to cast his mercifull eyces vpon him, and to giue him so great a light; leauing the other Thiefe in his darknesse. Now in considering heereupon, what thanks (thinkest thou) doth hee render vnto Almighty God for this speciall grace? How wonderfully doth

Luk. 23.  
42.

doth he reioyce at so great a benefit? how doth hee meruaile at so great a iudgement? With what a passing great loue doth hee loue him that would vouchsafe to preuent him with such a singular and wonderfull grace?

Now if this seeme so great a benefit vnto thee, remember thy selfe, that our Sauour Christ hath bestowed the like inestimable benefit vpon thee, when the same louing Lord vouchsafed to cast his mercifull eyes so specially vpon thee, and did not with the like manner of calling, call thy neighbour, companion, or friend, who (peraduenture) had lesse offended his diuine Maestie: then thou. Consider then, how much thou art bound to the Lord for this his great benefit, and what a great occasion is here offered vnto thee to desire euen to suffer death for the loue of him.

Besides all this, consider how costly and chargeable this benefit of our Redemption was to our  
Sauour

Sauour Christ, which was so freely giue vnto thee. Vnto thee it was giuen frankely, & of meere grace: and it cost him euen his owne most precious blood and life also. For it is manifest, that without the same our sinnes could not be pardoned, nor our wounds cured.

It is said of the Pellican, that she bringeth forth her young ones dead, and seeing them in this case, she striketh her selfe vpon the breast with her beake, vntill she cause blood to issue out, and therewith she batheth her young ones, and so they receiue heate and life.

Now if thou wilt vnderstand how great this benefit is, make account with thy selfe, that when thou wast dead in sinne, that most louing and mercifull Pellican (our Sauour Christ) moued with most tender pittie and compassion, stricke his sacred breast with a Speare, and washed the deadly woundes of thy soule, with the precious blood of his woundes: and so with his owne death hee  
gaue

gaue thee life, and with his owne wounds healed thy wounds.

Be not thou therefore vnthankefull to him, for this so great & costly benefit: but as the Lord admonisheth thee, be mindfull of the day in which thou camest out of *Egypt*.

This day was the day of thy Pasouer: this was the day of thy Resurrection, for as much as vpon this day thou hast passed through the Red Sea of the blood of Christ, vnto the Land of Promise: and vpon this day, thou hast risen againe from Death to Life.

*Of the particular benefites that Almighty God hath bestowed  
vpon vs.*

SECT. V.

**T**Hese benefites aforesaid are generall. Other benefits there are more particular; that be giuen to particular persons: the which benefites none other knoweth, but onely hee that hath receiued them.

In

In this account are reckoned many kindes of benefites, either of Fortune, or of Nature, or of Grace: which Almighty God hath giuen to each one in particular, and also diuers and sundry miseries and dangers, both of body and soule; from which he (of his meere mercy) hath deliuered vs. For which particular benefites, we are as well bound to giue him thanks, as for the former generall benefites: forasmuch as they are more certaine signes and tokens of the speciall and particular loue and prouidence that the Lord beareth toward vs. Such benefites as these are, cannot be written in Bookes: but euery one ought to write them in his heart, & so to ioyn them with the other generall benefites, and to giue most humble thanks vnto the Lord for them.

There be also other benefits yet more secret and hidden then these, which are vnknowne, euen to the very party himselfe that hath receiued them. These are certaine priuy

*The Lord  
preserueth  
vs many  
times, from  
secret  
snares and  
dangers that  
otherwise  
would fall  
vpon vs.*

*Of particu-  
lar and se-  
cret bene-  
fites.*



priuy dangers and secret snares, which the Lord is wont to preuent and disappoynt by his Diuine providence: for that he vnderstandeth, what great damage and prejudice they might doe vnto vs, in case he should not cut them off and disappoynt their course. What man is able to tell, from how many temptations Almighty God hath preserved him, and from how many occasions of sinnes he hath deliuered him, and how oftentimes he hath stopped the passages, and remooued away the subtil and deceitfull snares of the Deuill, our watchfull enemy, that we should not fall into them?

Job 1.10.

The Deuill himselfe saith of the holy man *Job*, that Almighty God had enuironed him on euery side, that nothing might doe him hurt. And euen so is the Lord wont to keepe and preserve such as be his, as it were a glasse preserved in his case, that nothing may hurt them. It may also be, that a man that hath receiued of Almighty GOD

some

some secret guiftes, although hee himselfe knoweth not of them, as also a man may, & is wont to haue many secret sinnes, which he himselfe that committeth them, knoweth not. Wherefore, like as for these kinde of sinnes, we ought dayly to pray with the Prophet, and say, *Ab occultis meis munda me Domine: Deliuere me O Lord, from my secret sinnes.* Euen so ought we also euery day, to yeeld him most humble and hearty thanks for these kinde of benefites, that by this meanes no sinne may remaine without repentance, nor benefite without rendring of thanks for the same.

Psa. 19.21

*The end of the seauen Morning Meditations.*

Heere

Heere followeth the Evening Meditation, according to the seauen dayes of the weeke.

### Meditation for Monday Night.

*¶ This day thou hast to meditate upon the Humility of our Saviour Christ, and upon the Institution of the most blessed Sacrament of the Lords Supper.*

### The Text of the Foure holy Evangelists.

Math. 26.

20.

Mark. 14.

18.

Luke. 22.

14.

Ioh. 13. 31

**W**hen the houre of Supper was come, our Saviour Christ sate downe at the Table, and his twelue Apostles with him. And he said vnto them: I haue had a great desire to eate this Pas-

ouer

ouer with you before my Passion. And as they were eating, hee said: Verily I say vnto you, that one of you shall betray mee. And they were exceeding sorrowfull, and began every one of them to say vnto him: Is it I, Lord? And hee answered and said: He that dippeth his hand with me in in the dish, hee shall betray me. The Sonne of man goeth his way as it is written of him. But woe be to that man by whom hee is betrayed. It had beene good for that man, if hee had neuer bin borne. Then Iudas that betrayed him, answered and said: Is it I Master? And he said vnto him, Thou hast said.

When Supper was done, hee arose up from the Table, and put off his garments, and taking a Towell, he girded himselfe with it. After that, he powred water into a bason, and began to wash his Disciples feet and to wipe them with the Towell wherewith he was girded. Then he came to Simon Peter, who said to him Lord, dost thou wash my feet? Iesus answered and said vnto him: What I doe thou knowest

Ioh. 13. 4.



and haddest seene Almighty God himselfe, kneeling before the feete of men: yea, even before the feete of *Judas*? O cruell *Judas*, why doth not this so great Humility mollifiethy stony heart? how is it, that it causeth not thy very bowels to burst and rive in sunder, considering this so great, and wonderfull meeknesse?

Is it possible (thou Traytor) that thou hast conspired to betray this most meeke and gentle Lambe? Is it possible that thou shouldest not feelee some remorse of Conscience, in beholding this example? O yee white and beautifull hands, how could yee vouchsafe to touch such loathsome and abhorrible feet? O most pure and cleane hands, why disdain yee not those very feet, that were all bedirted in foule wayes, whiles they trauailed to shed your blood?

Behold heere, O yee blessed spirits, what your Creator doth honor yee, and behold from Heauen, and yee shall see euen the Almighty him

himselfe, kneeling before the feete of men; and tell me, if euer he vsed the like kinde of courtesie with you? O Lord, I haue heard thy wordes and I was afraide: I haue considered thy workes, and I was wholly amazed. O yee blessed Apostles, why tremble yee not, at the wonderfull sight of this so great humility? *Peter*, what doest thou? What, wilt thou condescend, that this Lord of Maiestty shall wash thy feete?

Haba. 3.2.

*St. Peter*, when he beheld our Sauour kneeling before him, wondered exceedingly, yea, he was altogether astonied thereat, and began to say in this wise: what meaneth this, O Lord? What, Wilt thou wash my feete? Art not thou the Sonne of the living GOD? The Creator of the world? The beauty of the Heauens? The paradise of Angels? The Redeemer of men? The brightnes of thy fathers glory? He which dwellerh in the highest? And wilt thou (notwithstanding all this) wash my feete?

What?

What? Wilt thou (being a Lord of so great Maiesty & glory) take such a vile and base Office vpon thee? Wilt thou (I say) abase thy selfe, that hast layde the foundation of the Earth, and beautified the same with so many wonders, that hast inclosed the wide world within thy hand, that mouest the Heauens, rulest the Earth, deuidest the Waters, ordamest the Times, disposest the causes, beautifiest the Angels, orderest Men, and gouernest all things with thy Wisedome? Is it seemly that thou shouldst wash my feet? Mine I say, who am I, but a mortall man, a little clod of earth, and ashes, a vessell of corruption, a Creature full fraught with vanity and ignorance, full of infinite miseries, and (which exceedeth all misery) full of finnes; and yet all this notwithstanding, wilt thou O Lord wash my feet? What? Wilt thou, being the Lord of all things, abase thy selfe vnder me, that am inferior to them all? Verily the high-

highnesse of thy Maiesty, and the profundity of my miseries, doe (as it were) enforce me, that I cannot consent to such a deed. Leauē therefore, O my Lord, leauē I pray thee, this base office for thy seruants, lay downe the Towell, and put on thy Apparell againe, and sit downe in thy seat and wash not my feete. Beware that the Heauens bee not ashamed of it, when they shall see how by this Ceremony, thou dost set them beneath the earth.

For by doing this seruile Office, those very hands in whose power the Father hath committed the Heauens and all other thinges, should be abased vnder the feet of men. Take heed that all naturall Creatures be not very much grieved, or rather in great disdain, to see themselves thus subiect vnder any other feet then thine. Take heed also least the Daughter of King *Saul* despise thee not, when shee shall see thee girded about with this Towell, after the manner

V

of

I. Sam. 6.  
16.

*Meditation for*

of a seruant, and say that she will not take him for her Spouse, and much lesse for her God, whom she seeth to attend vpon so base and vile an Office.

Such wordes or the like spake Saint Peter, as a man that had not as yet any taste or feeling of things appertaining vnto Almighty God; and as one that vnderstood not what great glory lay hid in this worke, which seemed to the eye so base and vile. But our Sauour who knew it right well, and was withall desirous to leave vnto vs for a memorill at that time, such a wonderfull example of Humility, satisfied the simplicity of his Disciple, and went forward afterward in the good worke hee had begun.

*The great  
carefulness  
of our Savi-  
our to make  
vs humble.*

Heere we haue to note, with all diligence, what a great and earnest care our Sauour had, to make vs humble, in that being now at the gate, and entry into his most grievous and bitter passion, wherein he knew hee should giue vs such great

*Monday Night.*

griefe and wonderfull examples of Humility, as might suffice to admonish both Heauen and earth: he thought all that not enough; but would further adde this notable example also besides all the rest; which by this vertue of Humility might the better be commended vnto vs.

O wonderfull man! how great a multitude of riches hee, seeing thou art thus commended to vs! How can thy treasures be but not ordinarily known, seeing thou art by so many wayes for thy virtues, & for Humility, that art preached, and taught in all the whole life of our Sauour Christ; sung, and praised by the mouth of his most blessed mother! O most beautiful flower among vertues! O diuine Adamant, that drawest vnto thee euen the Creator of all things!

Whosoever he be that banisheth thee away, shall be banished away from Almighty God: yea, though he be in the highest place of Heauen; and whosoever hee be that

*A commen-  
dation of  
the vertue  
of humility*

*Luk. 1. 41.*

embraceth thee, shall be embraced of Almighty God, yea, although he be euen the greatest sinner in the world. Great are thy graces, and maruailous are thy effects. Thou pleatest men; thou contentest the Angels; thou confoundest the Devils, and bindest the handes of the Creator. Thou art the foundation of Vertues, the death of Vices, the glasse of Virgins, and the habitation of the most blessed Trinity.

Who so gathereth without thee, disperseth; who so buildeth, and not vpon thee, pulleth downe; and who so heapeth vertues together without thee, the dust carrieth them quite away before the face of the winde. Without thee the Virgin is shut out of the gates of Heauen, and with thee euen the publicke sinner is receiued at the feet of Christ. Embrace this vertue of Humility, O yee Virgins, that hereby your virginity may be auailable vnto you. Yee that be Religious persons, see that yee seeke earnestly also for this vertue, for without

1. Reg. 21.  
29.

Math. 25.  
12.

Luk. 7. 37

out in your Religion is but vaine and to no purpose. And yee of the Laity, seeke no lesse for this vertue, then the Religious doe, that by the same yee may bee dilliuered fro the snares of this sinfull world.

This being done, consider also how after our Sauour had washed their feet, he wiped them cleane with that Towell where-with he was girded: and lift vp the eyes of thy soule somewhat higher, and there shalt thou see represented the mystery of our Redemption. Consider how that faire Towell receiued into it all the filth, and vncleannes of those feet, which were altogether very foule and filthy. And as the feet were made cleane & faire, so the Towell contrariwise (after he had wiped their feet with it) wholly bespotted and defiled.

Now what is more filthy than man conceiued and borne in sinne? and what is more cleane and beautiful, then our Sauour Christ conceiued of the Holy Ghost? My well beloued is white and well colour-

The myste-  
ry of our  
Redemptio

Cant. 5. 10



neck (saith the Spouse) and chosen  
out among thousands.

- This most sweet and louing Lord  
then, that was so faire and so cleane,  
was content to receiue into him-  
selfe, all the spots and filthinesse of  
our soules; to wit, the paines which  
our sinnes deserued; and that he  
might leaue our soules cleane and  
free from them, he himselfe remai-  
ned all bespotted and defiled with  
the same. Inasmuch that the  
whole Church is amazed at it; and  
therefore demandeth by the Pro-  
phet *Esay* this question, saying,  
*Wherefore dost thou (O Lord) weare  
garments all bespotted, and dyed with  
Blood, like vnto them that stampe  
Grapes in the Wine-presse?* Now if  
this blood and these foule spots be  
of others; (to wit, of our sinnes)  
tell me (O King of glory) were it  
not more meete that men them-  
selues should suffer according to  
their owne defects, then that thou  
(O most innocent Lord) shouldst  
be thus both defiled and tormen-  
ted for their sakes?

Had

Had it not beene more decent,  
that this filthinesse should haue re-  
mained vpon his owne dunghill,  
and not vpon thee, the mirrour of  
all beauty? What a wonderfull pit-  
ty and compassion was it, that mo-  
ued thee to haue such a feruent de-  
fire of the cleannesse of my soule,  
that thou wouldest with so great  
charge and losse of thine owne  
beauty, bestow it vpon me? What  
man aliuie would take a fine Tow-  
ell wrought with Golde, and wipe  
therewith a foule fluttish dish, e-  
specially such a dish as were rent  
and broken in many places?

Blessed art thou (O my most  
mercifull and louing Lord) all the  
Angels praise thee (O God) for e-  
uermore; for that it hath pleased  
thee to become (as it were) an  
out-cast of the world, taking vpon  
thee all our filthinesse and miseries,  
(which are the paines due vnto vs  
for our sinnes) to deliuer vs quite,  
and make vs free from them.

After this, consider those words  
wherewith our Sauour made an

V 4

end

The life of  
Christ is a  
most per-  
fect pat-  
terne of all  
vertues, &  
especiallly of  
Humility.

end of this History; saying: *I haue giuen you an example, that you should doe, euen as I haue done to you.* Which wordes are to be referred not onely to the matter and example of Humility, but also euen to all the other workes and life of our Sauour Christ: for so much as his whole life is a perfect patterne of all vertues, especially of that vertue which in this place is represented vnto vs, to wit, of Humility, as Saint Cyprian declareth more at large in these wordes. It was chiefly (saith he) a worke of great patience and humility, that so high and excellent a Maiesty would vouchsafe to come downe from Heauen vnto the earth, and cloath himselfe with our Clay: and that he would dissemble the glory of his Immortality, and become mortall, to the end, that being himselfe innocent and faultlesse he might be punished for such as were guilty. The Lord would be Baptized of his seruant: he that came to pardon sinnes, would be washed

washed with the water of sinners: he that feedeth all Creatures, fasted Forty dayes in the wildernesse, and in the end, suffered hunger: which he did to this end, that all such as haue a hungry appetite vnto Gods word, and long after his grace, might be satisfied with the same. He fought with the Deuill that tempted him, and contenting himselfe with the victory, offered his Enemy no further harme, but by word onely. His Disciples he neuer despised, as a Lord doth his seruants, but entertained them with great Charity and beneuolence; yea, he vsed them louingly as Brethren.

Neither is it to be maruailed at, that he thus behaued himselfe towards his Disciples, being as they were, obedient, seeing he could suffer that arrant traytor *Indas* so patiently, and beare with him euen vntill the end, and suffer him being his enemy, to eate together with him at his owne Table, and knowing full well whereabout he went,

would neuer discover him, but was content to receiue a kisse of him, euen of him, (I say) that had tolde him with such a trayterous peace. Moreouer, with what great patience did he beare with the Iewes, vntill that present houre? how painefully did he labour to moue those vnderstanding hearts with his continuall Preaching to embrace the Faith? What great trauaile tooke he to allure those vngratefull men vnto him By good workes? How meekely answered he to such as cotrari'd him in his speech? With what clemency bare he with the proude? With what a wonderfull humility yeelded hee vnto the furious rage of his enemies and persecutors? How trauailed he vntill the houre of his most bitter passion, to ouercome them that had beene the murderers of the Prophets, and haynous rebels against Almighty God.

In like manner, at the very houre of his Passion, before they came to the shedding of his most preci-

ous

ous blood, and to put him to that most cruell Death; how great were the mocks and tauntes he suffered? How patiently did he beare the spetting of those infernall mouthes, that had himselfe not long before, with the spettle of his owne mouth restored a blinde man to his perfect sight? How suffered hee their whippings, whose seruants were wont in his name, with mighty power to whip the very Deuils? how was hee Crowned with Thornes, that crowned his Martyrs with euerlasting Garlands? How was he smitten on the face with the palmes of mens hands, that giueth the Palme of victory vnto such as be Conquerors? How was he robbed of his earthly garments, which cloatheth his Saints with garments of immortality? How was he proffered most bitter gaule, that giueth vs the bread of Heauen? How was he offered Vineger to drinke, that giueth the Cup of saluation? He that was so Innocent, hee that was so Iust,

or

or rather, hee that was Innocency and Iustice it selfe, was accounted among Theeues ; the euerlasting truth was accused with false witnesse ; the Iudge of the world was condemned by wicked men ; the word of G O D receiued the sentence of Death with silence.

Consider moreouer, at what time the Sauour of the world was nayled to the Crosse, and at the very houre of his Death, when the Starres were obscured, the Elements troubled, when the Earth quaked, when the Light was darkened, when the Sunne turned away his eyes, and would not suffer his beames to shine vpon the earth, least happily it might see such a great cruelty.

Consider ( I say ) how euen at this time, our Sauour did not so much as open his mouth or moue himselfe : how he would not at the very last houre and point of death, discover the glory of his Maiesty, but suffered continually that extreame and violent conflict, euen vnto

vnto the end, intending thereby to leaue vnto vs, a perfect example of continuall patience. Yea, moreover and besides all this, if those cruell bloody ministers, that Crucified and tormented that blessed body of his, would haue conuerted, and beene penitent, hee was ready to receiue them to his grace and fauour, euen at the very last instant : neither would he haue shut vp the gates of his Church from any man.

Now therefore, what thing in the world can possibly bee of greater benignity and patience, then the blood of Christ, that offered life euen to them that shed the same blood ? But such and so great is the patience of our sweet Sauour Christ. Hitherto be the wordes of Saint *Cyprian*.

Of

*Of the blessed Sacrament of the body  
and bloud of our Saviour Christ:  
and of the causes where-  
fore it was insti-  
tuted.*

## S E C T. II.

**O**NE of the most principall causes why our Lord and Saviour Christ came into the world, was to enkindle the hearts of men in the loue of Almighty God: for so he saith by S. Luke: *I am come to put fire vpon the earth, and what would I else, but that it should burne?* This fire did our Saviour put on the earth, when he bestowed vpon men such and so many wonderfull benefits, when hee wrought so great workes of loue among them, and wholly enflamed them in this fire of loue.

Now, albeit that all the workes of his most holy life, doe serue to this end, yet of all others, those doe most effectually serue to this purpose,

pose, which hee did in the end of his life: according as S. Iohn the Euangelist signifieth, saying: *His friends that he had in the world, hee loued them especially in the end.* For at that time hee bestowed greater benefits vpon them, and discouered vnto them great pledges and tokens of his loue: among the which singular pledges, one of the most principall was the institution of this most blessed Supper; the which thing shall appeare very plainly vnto him, that will consider with good attention the causes of the institution of the same.

But in this behalfe, I beseech thee (O most mercifull Lord) that thou wilt vouchsafe to open our eyes, and graunt vs thy light, that we may see what causes they were that moued thy louing heart, to institute for vs, this so wonderfull a Sacrament, and to leaue it vnto vs.

Now that wee may vnderstand somewhat of this diuine mysterie, it is to bee presupposed (good Christian

Ioh. 13. 1.

Luk. 12.  
49.

Christian Reader) that no tongue created is able to expresse the passing great loue, that our Sauour Christ beareth towards the true Catholike Church his Spouse, and consequently vnto euery soule that is in the state of grace, for so much as euery such soule is also his Spouse.

For this cause the Apostle Saint Paul requested and desired, that Almighty God would reueale vnto vs the greatnesse of his loue, which vndoubtedly is so great, that it farre passeth all the wisdom and knowledge created: yea though it were that wonderfull knowledge of the Angels.

*The first cause.*

**O**ur most sweet Bridegroom, when hee minded to depart out of this life, and to absent himselfe from his Church, his deare Spouse: (to the intent that this his absence, might not be any occasion vnto her to forget him) he left vnto her for a remembrance this most

most excellent Sacrament.

Wherein he himselfe would remaine spiritually; for he could not beare it, that betweene him and her there should be any lesse pledge to prouoke her to be mindfull of him, then euen himselfe. And therefore he pronounced at that time these sweet wordes: *So often as yee shall doe this thing, doe it in remembrance of me.* That is, doe it that yee may be alwayes mindfull how much I am willing to doe for you, and how much I goe now to doe, and to suffer for your salution.

*The second cause.*

**M**oreouer, this most sweete and louing Bridegroom, intended in this his long absence, to leaue some company to his Spouse, that she might not remaine solitary and comfortlesse. And therefore hee left her the company of this most Holy Sacrament, wherein the Bridegroom himselfe is spiritually present, which is indeed the best, and most delightfull company that

Luk. 22. 19  
1 Cor. 11.  
24.

that hee could possible leaue her.

*The third cause.*

**A**T what time also our Saviour would goe to suffer death for his Spouse, and to redeeme and enrich her with the price of his owne most precious blood; and to the intent she might (whensoever she would) enioy this most precious and diuine treasure, he left her the very keyes thereof in this most blessed Sacrament. For as *S. Chrysostome* saith) so often as we come to receiue this most blessed Sacrament, we must remember that we come to feed vpon very Christ by faith, and to drink of his most precious blood in the same manner: and that vnder this soueraigne and diuine mysterie.

Consider therefore in what a dangerous case those men are, that for a little slothfulness doe abstaine to come to this royall banquet: and to enioy such a great & most inestimable diuine treasure. These

be

be those vnfortunate sluggards of whom the Wise man speaketh, saying: *The sluggard hideth his hands in his busines, and suffereth himselfe rather to die for hunger, then he will lift them up to his mouth.*

Pro. 26.15

Now what greater slothfulness can there bee imagined in a man then this, that because he will not abide to take so little labour, as he should bestow in preparing himselfe, for the receiuing of this most holy Sacrament, hee will rather want the benefit of so great and inestimable diuine treasure, which is of a greater value, then all that euer Almighty GOD hath created.

*The fourth cause.*

**T**His heavenly Bridegroom, desired also to be beloued of his Spouse with a passing great loue, and therefore hee ordained this diuine and mysticall morsell, consecrated with such words, that whosoever receiue it worthily, is forthwith touched and stricken with



with his loue. O wonderfull mystery, worthy to bee engrauen in the innermost part of our hearts!

Tell me (O thou vngreatfull man) if a Prince should beare such great affection and loue towards a silly Wench that were his Bondslauie, that hee could finde in his heart to take her for his Spouse, and to make her Queene and Lady of all he is Lord of; how great would we say that the loue of that Prince had beene, that would doe such a deed? And if (peraduenture) after the Marriage solemnized, the slaue should shew her selfe coldly affected toward the Prince her Husband, and he vnderstanding the same, would (as a man forlorne) goe to seeke with all diligence, for some precious morsell, and giue it her to eate, whereby to winne her loue vnto him; how passing great would we say, that the loue of that Prince were, that should be thus affected towards her?

Psal. 24 7

Now therefore (O King of glory)

what

what meaneth this, that thou for the entire loue that thou bearest vnto me, vouchsafed not onely to take my soule to be thy Spouse, being (as she was) the very Bondslauie of thine enemy the Diuell: but seeing her also (notwithstanding all this) very coldly affected towards thee, hast ordained for her this mysticall and Diuine morsell, which thou hast consecrated with such wordes, that it hath verue in it to draw such soules vnto thee as shall feed thereon, and make them to burne with liuely flames of loue.

There is no one thing that declareth the affection of loue more euidently, then when a man hath a desire to be beloued. Considering therefore that thou hast beene so greatly desirous of our loue; that thou hast sought it with such strange inuentions: who shall from henceforth stand in doubt of thy loue? Certaine I am (O my most louing and mercifull Lord) that if I loue thee, thou also louest me; and certaine

*If wee loue  
God, it is  
certaine  
that God  
loueth vs.*

certaine I am also, that I neede not  
to seeke any inuentions to allure  
thy heart to loue mee; as thou  
hast sought to allure my heart to  
loue thee.

**T**HE most sweet Bridegroom  
would also be absent from his  
Spouse, and yet because hee could  
not abide to bee absent from the  
beloued, he would depart in such  
wise, that he might not altogether  
depart from her, and he would so  
goe away, that hee might also re-  
maine with her.

Wherefore, considering that it  
was not expedient for our Sauour  
to tarry here still, and the Spouse  
might not (as then) goe from  
hence with him, hee deuised a  
meane, that although he went his  
way, and his Spouse remained still  
behinde, yet should they neuer be  
seperated and set asunder.

For this cause, therefore he institu-  
ted this diuine Sacrament, that  
by meanes therof the soules might

be vnited, and incorporated spiri-  
tually with Christ: and that with  
such a strong bond of loue, that of  
them two, there should be made  
one thing. For like as of meate,  
and of him that eateth that meate,  
there is made one and the same  
thing: euen so likewise (after a  
certaine manner) is there made of  
the soule and of Christ, not by na-  
ture, but by conformity of life.

*The sixth cause.*

**M**OREouer, our Sauours will  
and pleasure was, to assure  
his Spouse, & to giue her a pledge  
of that blessed inheritance of eter-  
all glory, that shee being fortified  
with the hope of this felicitie,  
might passe cheerfully through all  
the troubles, aduersities, afflictions,  
& persecutions of this life. For tru-  
ly there is no one thing that cau-  
seth vs so much to despise all things  
that are to be had in this life as an  
assured hope of the blessednesse  
and felicity wee shall enjoy in the  
life to come. And as our Sauour  
signified

*The hope of  
euertlasting  
felicity cau-  
seth con-  
tempt of all  
worldly  
glory.*

Ioh. 14.  
28.

signified vnto vs, in those wordes which he spake vnto his Disciples before his passion: *If yee loued mee (said he) yee would be right glad of my departure: because I goe to the Father.*

As though hee had said, it is a great felicity to goe to the Father, for although the way to goe to him be through whips, Thornes, and all crosses and tribulation whatsoever, yet all that notwithstanding, it is a thing of inestimable gaine & comfort to goe vnto him. Wherefore, to the intent that his Spouse might haue a very firme and assured hope of this felicity, he left her heere in pledge this inestimable Diuine treasure, which is of as great value as all that is there hoped for; that she should not mistrust, but that Almighty God will giue himselfe vnto her in glory, where she shall liue wholly in the Spirit, seeing he denieth not himselfe vnto her in this vale of teares, where he liueth in the Flesh.

The

## The seauenth cause.

**O**UR Saviour purposed also at the Houre of his death, to make his Testament, and to leaue vnto his Spouse some notable legacie, to be as a reliefe and a comfort for her at all times. And so he left her this most blessed Sacrament, (wherein Christ himselfe is spiritually present) which was the most precious and profitable bequest that he could leaue vnto her. *Elizs*, when he was taken from the earth, left his cloake vnto his disciple *Elizs*, as one that had none other riches, whereof to make him his heire; but our most sweet loving Saviour and Master, when he would ascend into heaven, left here vnto vs the cloake of his most sacred body, mystically ministred vnto vs in this most holy Sacrament: appointing vs here to be his heires (as by the right of children) of this so great and inestimable diuine treasure.

With that Mantle *Elizs* passed the

X

the

1. Reg. 2.  
13.

the waters of the flood of Iordan : and was neither drowned nor wet-shooed ; and with the vertue and grace of this blessed Sacrament, the faithfull doe passe the waters of troubles in this life without danger.

*The eight Cause.*

*The great  
neede that  
the soule  
hath of spi-  
rituall food.*

**T**O conclude, our Sauour intended to leaue vnto our soules sufficient prouision of food, wherewith they might liue : for so much as the soule hath no lesse need of her proper sustenance, to maintaine her in the spirituall life, then the body hath of his temporall foode, for the maintainance of his corporall life. If thou thinke otherwise, tell mee (I pray thee) why hath the body neede of his ordinary meate euery day ? vndoubtedly, the cause is, for that the naturall heate, continually wasteth and consumeth the substance of our bodies, and therefore it is needfull, that that bee restored againe with daily sustenance, which

is

is consumed with daily heate. For otherwise, the naturall strength of man would soone be at an end, and his power would quickly decay.

O that it pleased Almighty God, that men might vnderstand by this, the great necessity they haue of this diuine Sacrament ! O that they could by this, conceiue the great wisdom & mercy of him that hath instituted and ordained the same for our benefit ! is it not a thing well knowne, that we haue within these bowels of ours, a certaine pestilent heat, that came vnto vs by the occasion of sinne, which consumed all the goodnesse that was in man ? That is it which inclineth vs to the loue of this world, of our flesh, of all vices, of all sensuall pleasures : and so by these meanes seperateth vs from Almighty God, maketh vs to relent and waxe colde in the loue of him, and causeth vs to become very dull, sloathfull, and heauy to all good things, and very quicke and liuely to all wickednes.

X 2

If

If then wee haue this continuall wafter and consumer so rooted within vs; were it not good reason (trow you) that there should bee some restorative prepared to restore that againe with fresh supply, which is alwayes wasting? If wee haue a continuall consumer, and haue not withall a continuall repayer, what may be looked for of vs; but a continuall decaying, and at the last, a most certaine and vndoubted ruine? For prooffe whereof, it shall suffice to consider the course of the Christian people, by comparing the great seruencie and zeale in Religion, of the Christians in the Primitiue Church, with the little, or rather no zeale of the Christians in our corrupt age. For in the Primitiue Church, when the Christians did eat continually of this diuine meate, they liued therewith a very spirituall life, and had thereby force and strength, not only to obserue Gods lawes and commandements in better measure then we doe: but also

euen

The great seruencie and zeale of the Christians in the Primitiue Church, and the little or no zeale of Christians in our corrupt age.

Aet. 7. 59.  
Apoc. 2. 13

euen to die, and suffer martyrdom for Gods sake.

But now (alas) in this our corrupt age, the Christians are found to be very weake & feeble in their faith, and very dissolute and licentious in their liues; because they eate not of this diuine food: and therefore, in the end they perish and die for hunger, as the Prophet signifieth, when he saith, *There-fore was my people carried away into captivity, because they had no knowledge of God, and their nobles perished for hunger, and the multitude of them died for thirst.*

Esay 5. 12.

For this cause hath the wise Physician our Sauour Christ (who hath also felt the pulses of our weaknesse) ordained this most holy and diuine Sacrament: and for this purpose hath he instituted the same in forme of meate, that the very forme wherein hee did institute it, might declare vnto vs the effect it worketh, and withall, the great neede our soules haue of the same.

X 3

Consider

2. Reg. 6.  
29.

Esa. 42. 15

Consider now, if there may be found in the whole world, any greater argument of loue, then that Almighty God should giue vs his owne body for our spirituall food and reliefe. Wee may reade in many Histories, that some mothers haue (being constrained with extreame hunger) embrewed their hands in the flesh and bloud of their owne little children, to sustaine themselues with feeding vpon them, and that for the great desire they had to liue. But who hath euer read that any mother hath fed her childe, that was ready to perish and die with hunger, with her owne flesh? Or that she would be cruell to her selfe, to be pittifull to her childe? Certainly there was neuer mother yet liuing vpon the earth that euer did such a deede. But our most louing and sweete Sauour Christ, passing any mother in loue, perceiuing vs to bee ready to perish and die for hunger, and seeing withall that there was none other way to maintaine our liues,

Heb. 9. 28.  
Luk. 22. 19

liues, then to giue his owne life for ours, and his flesh for ours, cometh downe from heauen, and yeeldeth here his body to be cruelly butchered and put to death, that thou mightest preserue and sustaine thy life with this diuine meate. And as hee hath done this at one time onely in his owne person; wishing thee to haue it as often in remembrance as thou spiritually feedest vpon the same: so he teacheth thee that hee is alwayes ready to pay the same price again, if it were necessary for thee.

Besides all this, thou must consider, that this most holy reformer of the world, intended to restore man vnto his former dignity, and to raise him vp againe so much by grace as hee had fallen by sinne. And therefore, as his fall was from a life, that he had of God, (which life our first Father Adam before his fall had enjoyed,) to the life of beasts (wherein after his fall hee remained:) euen so contrariwise his will was, that he should

*Christ restored man  
so much by  
grace, as he  
fell by sinne.*

be raised vp againe from the life of  
beasts, in which hee remained, to  
the life of God, which (through  
sinne) he had lost. And for this end  
hath our Saviour Christ ordained  
the Communion of this most holy  
and diuine Sacrament; by meanes  
whereof, man attaineth to be par-  
taker of God and to liue the life of  
God, as our Saviour himselfe a-  
poucheth in these words: *He that  
eateth my flesh, and drinketh my  
bloud, dwelleth in me, and I in him.*

As if he had said: like as by the  
dwelling of my Father in mee, the  
life that I liue, is altogether confor-  
mable to the life of my Father:  
euen so he, in whom I shall dwell  
by meanes of my diuine Sacra-  
ment, shall liue as I doe liue, and so  
shall hee not now liue the life of a  
man, but the life of God.

Now then, what glory can be  
greater then this? what gift more  
precious? what benefit of more  
value? what greater token of loue?  
Let all the works of nature keepe  
silence; let all the works of grace  
giue

giue place; for this is a worke ex-  
ceeding all workes; and a singular  
grace aboue all graces.

O most wonderfull Sacrament,  
what shall I say of thee? with what  
words shall I commend thee? thou  
art the life of our soules: the medi-  
cine of our wounds; the comfort  
of our troubles; the memory of  
Iesus Christ; the testimony of his  
loue; the most precious legacie of  
his Testament; the companion of  
our peregrination; the consolation  
of our banishment; the burning  
coale to enkindle the fire of the  
loue of GOD in vs; the meane  
whereby to receiue grace; the  
pledge of euertlasting felicity; and  
the measure of the Christian life.

Of the wonderfull effects; that this  
blessed Sacrament worketh in

by meanes of this diuine meate,  
the soule is united to the  
Spouse: by this, the vnderstanding  
is



is illuminated; the memory quickned; the will enamoured; the inward and spirituall taste delighted; deuotion increased; the good motions awaked; our weaknesse fortified; and by meanes of this diuine meate, we receiue lustinesse, to ascend vp euen to the hill of Almighty God.

What tongue is able fully to expresse the excellency of this most blessed Sacrament? who can giue worthy thanks for so great a benefit? who will not be altogether resolved into teares, when hee seeth Almighty God vnited vnto him? Affuredly, the more we goe about to consider the excellency and vertues of this soueraigne mysterie, the more doe wee want words to expresse it: and the more doth our vnderstanding faile vs therein.

Now what pleasure, what sweetnes, what delightfull saouours of good life, doth the soule of the iust man feelee at that time, when he receiueth this diuine Sacrament? There is none other sound heard at that

that time, but onely sweet songs of the inward man, vehement bursting out of holy desires, yeelding of thanks, and vttering of most pleasant wordes, all tending to the praise of our Saviour Christ, her beloued. There the deuoure soule, through the vertue of this most holy and reuerent Sacrament, is altogether renewed, and replenished with joy.

There she is recreated with deuotion; fed with peace; fortified in faith; confirmed in hope; and tyed fast with bonds, and knots of charity vnto her most sweet Saviour and Redcemer. Whereby she waxeth daily more feruent in loue: more strong in resisting temptation: more prompt and ready to sustaine labour and trauaile: more carefull and diligent to doe good works: and most desirous often to frequent this holy mysterie.

Such are thy gifts (O sweet Saviour) such are the workes and delights of thy loue, which thou art woont to communicate to thy friends,

friends, by the meanes of this diuine Sacrament. And this thou doost, to the end that we being filled with these so great and mighty delights, should despise all other vaine and deceitfull delights.

Now therefore (O most mellifluous soue) open the eyes of thy faithfull people, open them I beseech thee (O most diuine light) that with the bright beames of a liuely faith, they may know thee, and dilate their hearts, that they may receiue thee into them: that being instructed by thee, they may seeke thee, repose their trust in thee, rest in thee; and finally, by meanes of this most holy Sacrament, be vnted with thee, as members with their head, and branches with their vine; that so they may liue through thy vertue: and enioy the influence of thy grace for cuer and euer, world without end, Amen.

¶ Medita-

## Meditation for Tuesday Night.

¶ This day thou hast to meditate upon these two points: to wit, upon the prayer of our Saviour Christ in the Garden, and upon his apprehension.

### The Text of the Four holy Evangelists.

**W**HEN Supper was done, Christ went with his Disciples into a Garden, which is called Gethsemane; and he said vnto them, Sit you heere while I goe and pray. And he took with him Peter and the two Sonnes of Zebedee. And he began to be in a great feare and heauinesse. And he said vnto them: My soule is heauie vnto the death. Tarrie you here

Math. 26.  
36. 37. 38.

here and watch with me. So he went a little further from them, where he cast himselfe downe prostrate vpon the earth, and fell on his face, & prayed, saying: O my Father, if it be possible, let this Cup passe from me: neuerthelesse, not as I will, but as thou wilt. This done, he came againe to his Disciples, and found them asleepe. And he said to Peter, what? could yee not watch one houre? Watch and pray, least yee enter into temptation. The Spirit is ready, but the Flesh is weake. Again, he went away the second time, and made the same prayer, saying: O my Father, if this Cup cannot passe from me, but that I must needs drinke it, thy will be done. And he came the second time and found his Disciples asleepe, for their eyes were heavy. So he left them, and went away againe, and prayed the third time, saying the same wordes. And there appeared an Angell to him from heauen, comforting him. And being in an agony, he prayed more earnestly, and his sweat was like warme drops of Blood trickling downe to the ground.

Then

Then he came vnto his Disciples, and said vnto them: Sleepe on fro henceforth and take your rest. Behold, the houre is at hand, and the Son of man shall be deliuered into the hands of sinners. Arise, let vs goe. Behold he is at hand, that shall betray me. And whilst he yet spake, loe, Iudas one of the twelue came, & with him a great multitude, with swords & staves, and Torches and Laothornes: being sent from the high Priests and Elders of the people. Now hee that betrayed him, had giuen them a token, saying: whomsoever I shall kisse, that same is he, lay hands on him: and forthwith he came to Iesus, and said: Haile Master, and kissed him. Then Iesus said vnto him, friend, wherefore art thou come? And Simon Peter drew out his sword, and stroke a seruant of the high Priest, and cut off his right eare: this seruant was called Malcus. The Iesus said vnto Peter, put vp thy sword: for he that shall take the cup that my Father hath giuen me, will not that I drinke it? And he touched the eare, & forthwith made it whole.

And

Math. 26.  
49.

Luk. 22.

43.

Math. 26.

45.

Luke. 22.

42.

Math. 26.

55.

Ioh. 18. 12.

Math. 26.

56.

. 22. . 12. 11.

. 24.

And at that time Iesus said to the high Priests and Officers of the Temple, and to the Elders that came unto him, You be come out, as it were against a Thiefe, with swords and staves: I sate daily among you teaching in the Temple, and ye laide no hands on me, but this is your houre, and the power of darknesse. Then the Souldiers, the Captaines and the Officers of the Iewes, tooke Iesus and bound him, and led him away to Annas first, for he was father in law to Caiaphas, which was the high Priest for that yeare. Then all the Disciples forsooke him and fled.

And I used to stand before him, and  
meditation upon these points  
which is the Text. I used to

**W**hat dost thou (O my  
soul) think of? What thinkest  
thou? Is it no sin now to sleepe.  
Come with me (I pray thee) into  
the Garden of Gethsemane, and  
there shalt thou heare and see great  
mysteries. There shalt thou see Ioy  
stricken

stricken with sadnesse; fortitude  
waxen afraid; strength discomfi-  
red; maiestie and omnipotentie  
confounded; greatnesse and migh-  
tinesse very narrowly straightned;  
and glory it selfe obscured and  
darkned.

Of Christ his praying in the  
Garden.

**C**onsider now first, how after  
that Supper (which was so  
full of myserie) was ended, our  
Saviour went with his Disciples  
vnto the Mount Oliuet, to make  
his prayer, before he would enter  
into the combat of his blessed Pas-  
sion: to giue vs thereby to under-  
stand, that in all troubles & temp-  
tations of this life, wee must al-  
wayes haue recourse vnto prayer,  
as it were to an holy Anchor, by  
the vertue whereof the burthen of  
tribulation shall neither be quite ta-  
ken away from vs, or else we shall  
haue strength giuen vnto vs to bee  
able to beare it; which is a farre  
greater

In all trou-  
bles and  
temptations  
of this life,  
wee must  
haue re-  
course to  
prayer,  
which is  
our onely  
refuge.

Gregory.

greater grace. For (as Gregory saith) the Lord doth vs a greater benefit, when he giveth vs force & strength, to be able to sustaine trouble and temptations, then when he taketh the troubles away from vs.

Our Sauour tooke with him (to accompany him in this way) three of his best beloued Disciples, to wit, Peter, James and Iohn: which three had beene witnesses (a little before) of his glorious transfiguration. And this he did, that the very same persons might see, what a farre different shape he tooke now vpon him for the loue of men, from that glorious shape, wherein he had shewed himselfe vnto them, at his transfiguration. And because they should vnderstand, that the inward troubles and agonies of his soule, were no lesse then those that began to be discouered outwardly, he spake vnto them those sorrowfull wordes: *My soule is readye-  
ness vnto the death, tarry yee heere,  
and watch with mee.* That very GOD and true Man, that man  
which

Math. 26,  
38.

which farre exceeded our humane Nature, and all thinges Created: whose dealing and conference, was with the very breast of the high Deity it selfe, with whom onely he communicated his secrets, is now fallen into so great heauinesse, that he imparteth his paine vnto his Creatures, and doth require their company, saying; *Tarry yee heere, and watch with me.*

O treasure of Heauen! O perfect felicity! Who hath brought thee (O Lord) into such a narrow straight? Who hath driuen thee to seeke euen of thine owne Creatures? Who (I say) hath done this, but euen the very great loue thou hast to make them rich?

Tell me now (O my most mercifull Redcemer) wherefore art thou now so much afraid of Death, which before thou diddest so much desire, seeing the fulfilling of the desire, is a cause rather of ioy, then of feare? Verily thy Martyrs had neither the fortitude nor grace, that

that thou hast. They had onely a little portion, which thou (being the fountaine of grace) diddest impart vnto them, and yet they with that onely small quantity of grace, entred the combat of their martyrdomes very cheerefully, and atchiued the victory. And art thou (O Lord) being the giuer of strength and grace, sad and fearefull now, euen before the battell beginneth? Assuredly (O Lord) this thy feare is not thine, but mine: as likewise the strength and fortitude of the Martyrs, was not theirs, but thine. The feare that thou hast, cometh of that thou hast of vs, and the strength and fortitude that the Martyrs had, came of that they had receiued of thee. The weakenesse of my humane nature is discouraged, in that God was afraid, and the strength of thy Godhead is shewed, in the fortitude of man: So that this feare is mine, and that fortitude is thine; and therefore the reproach is mine, and the praise is thine.

There

Gen. 2. 21.

1. Cor. 15.  
45.

There was taken a rib-bone out of the side of our first father *Adam*, to forme a woman thereof; and in stead of the bone that was taken away, there was put weake and feeble flesh: now what else is signified hereby, but that the euerlasting Father tooke from thee, being our second *Adam*, some force and strength of grace, to place the same in thy Spouse the Church, & tooke from her the feeble flesh & weakness, to place it in thee, by meanes whereof, thy Spouse remained strong, and thou weake. The strong by reason of thy strength, and thou weake by reason of her weakness.

Thou hast herein (O heavenly Lord) bestowed a double benefit vpon vs: in that thou hast vouchsafed, not onely to cloathe vs with thee, but euen also to cloathe thy selfe with vs. For these two so singular benefits, the Angels praise thee for euermore, for that thou hast beene no niggard in communicating these thy benefits vnto vs, nor



nor yet disdained to take vpon thee our miseries.

Now when I consider these things (O Lord) what else should I doe, but seeing my selfe (as it were) loaden with thy mercies, glory in thee; and seeing thee to be likewise replenished with my miseries (for my sake) take compassion vpon thee; for the one will I reioyce and be glad; and for the other, I will sorrow. And so with ioy & lamentation together, I will sing and bewaile the mystery of thy most dolorous passion; and I will study continually in that booke of *Ezechiel*, the Contents whereof are songs & lamentations.

Ezech. 2.  
10.

Math. 26.  
39.

When our Sauour had spoken these wordes, he departed from his Disciples a stones cast, where, lying prostrate vpon the ground, he began his prayer with very great reuerence, saying: *O Father if it be possible, let this Cup passe from me, howbeit, not as I will, but as thou wilt.* And after that he had made this prayer three times, at the third

Luk. 22.  
44.

third time he was in such a great agony, that he began to sweat euen drops of bloud, which ran downe along his sacred body, and trickled downe to the ground.

Consider now attentiuely, in what a dolorous case our Sauour was, and how there were presented vnto him, all the cruell paines and torments he had to suffer, euen as though they had beene then presently in doing before his eyes; all which hee apprehended after a most perfect manner; in his most excellent imagination; each one in such sort, as they were prepared for his body, which was certainly more tender and delicate then euer any other body was in the whole world.

He set also at that time before his eyes, all the finnes of the whole world, for which he should suffer: and withall, the great vnthankfulness of so many soules, as (he knew) would neuer acknowledge this his singular benefite, nor further and helpe themselves with this most



most precious and so costly a remedy. These thinges being profoundly wayed and considered by our Sauour at this time, his soule was vexed in such sort, and his senses and most tender flesh were so wonderfully troubled, that all the forces and elements of his body were dis tempered: and his flesh opened, and gaue passage to the blood, that it might passe and distill in abundance, and streame downe to the ground.

Now, if the flesh suffered such grievous paines, with the onely remembrance and imagination of that which was yet to come, in what a dolefull case then (trow you) was his soule, that suffered those paines euen directly in it self?

In other men we see, that when they are disquieted with any suddaine and great anguish, the blood vseth commonly to haue recourse vnto the heart, leauing the other members of the body colde and destitute of their strength, to comfort the most principall member.

But

But our sweet Sauour Christ contrariwise, (because he would suffer without any manner of comfort, thereby to make our redemption more abundant) such was his passing loue towards vs, that he wold not admit so much as that little reliefe and comfort of nature.

Behold our sweet Sauour now in this agony, and consider not onely the painfull anguishes & griefes of his soule, but also the forme of his sacred and reuerent countenance. The sweat is wont to haue his most chiefe recourse to the forehead & face: if then the blood issued out through all the body of our Sauour, in such sort, that it trickled downe to the very earth: in what plight then was that countenance (thinke you) that giueth light to the life it selfe? And how was that face disfigured, which is so reuerenced of the heauens, being (as it was) all in droppes, and couered ouer with a bloudie sweat?

If such as bee kinde and louing,  
Y arc

are wont, when they come to visite their friends, (being sicke and in danger of death) to behold their countenance aduisedly; and to marke their colour, and other accidents that proceede of diseases: tell me, O my soule, that beholdest the face of our sweet Sauour, what thinkest thou, when thou seest in the same such wonderfull, strange, and deadly signes?

What painfull griefes and dolorous fits are those like to be hereafter, if in the very beginning of the disease hee suffereth such a great agony? In what dolorous panges is he like to be, when he shall feelee those most grievous paines, and cruell torments themselues: if in the very thinking of them, he sweat the drops of blood? If thou be not moued to take compassion on our sweet Sauour, seeing him in this dolefull case for thy sake: if now when he sweateth drops of blood throughout all his body, thou canst not shed any teares from thine eyes: thinke verily with thy selfe, that

that thou hast a very hard and stonie heart; and if thou canst not weep for want of loue towards him, yet at the least weep for the multitude of thy sins; for so much as they were the very cause of this his agony and griefe.

Now the tormentors doe not whip him, neither doe the Souldiers crowne him with thornes; it is not now the nailes nor thornes that doe cause the blood to gush out of his body: but it is thy very finnes and offences.

These are the thornes that doe pricke him: they are the speare that thrust him into the side: they are the tormentors that doe afflict him: they are the heavy burthen that doth cause him to sweat this strange and wonderfull bloody sweat. O my sweet Sauour and Redeemer, how deeply hast thou bought my saluation? O my true Adam, that art come out of Paradise for my sins, & labourest on earth with thy bloody sweat, to gett bread that I must feed vpon.

*Our finnes were the onely cause of Christ his bloody sweat.*

Gen. 3.23

Consider also in this place on the one side, the great agonie and watching of our Saviour Christ, and on the other side, the sound and deepe sleeping of his Disciples, and thou shalt see here represented a great myserie. For truly there is nothing more to be lamented in the whole world, then to see how carelesse and negligent men be in their liues; and how little account they make of a matter of so great importance, as is their owne saluation. What thing is more to be bewailed, then to see a man so carelesse in so waighy affaires?

Now, if thou wilt vnderstand both the one and the other, consider in this matter the doings of our Saviour, and vnderstand the doings of his Disciples. See how our Saviour, applying his minde earnestly to this matter of our redemption, is in such a great care and agonie therewith, that it maketh him to sweat such drops of blood; and see on the other side, how his Disciples doe lie along on the ground,

and

and are so heauie with sleepe, that neither their Masters rebuking of them, nor euill fauoured and hard lodging on the bare ground, are able to awake them out of their heauy and throughe sleepe. Note also of what importance the saluation of mankinde is; sith it is able to make him sweat drops of blood, by whose power the heauens are sustained!

And consider on the other side, how little account men themselves make of their owne saluation, sith at such time as Almighty GOD himselfe is so carefull and watchfull for them, they are in a deepe heauy sleepe, and vtterly carelesse thereof! Assuredly, nothing could more liuely expresse both the one and the other, then the consideration of these two points, being so strange as they are. For if Almighty God doth take so great care about the affaires of others, how happeneth it that the very parties themselves, to whom the charge of those affaires appertaineth (together

Y 3

ther

*We are most  
carelesse of  
the things  
whereof we  
should be  
most care-  
full.*

ther with the profit, commodity, losse, and dammage of the same) doe live with such carelesnesse and negligence therein?

By this same care of our Saviour, and carelesnes of his Disciples, thou mayst vnderstand, how truly the Lord is our Father, and how he hath indeede (towards vs) the very bowels and heart of a natural louing Father. How oftentimes chanceth it (trow you) that the daughter sleepeeth very soundly and quietly, when her Father watcheth all the night, carking and caring for her reliefe and prouision? euen so doth this our most louing and mercifull Father for vs, whilst we be so heauy a sleepe, and are vtterly carelesse of our owne saluation: as by this example is liuely set out before our eyes; in that hee continueth all the Night, watching and sweating, and in great agony, to take order for the redemption he intended to bestow vpon vs.

How

*How our Saviour Christ was apprehended.*

SECT. II.

Consider moreouer, how, when our Saviour had finished his Prayer, *Iudas* that counterfeit and false friend of his, came to him with that hellish company, where renouncing the office of an Apostle, he became now the very ring-leader and Captaine of the diuels Armie.

Consider, how without all shame he pressed forth, & set himselfe in the very foremost place of all the rest of his malicious rout: and comming to his Lord and Master, sold him with a kisse of most traitorous and deceitfull friendship. It is certainly a great misery that a man should bee solde for money: but yet it is a greater misery to bee sold of his friends, and of such, as to whom hee hath bene greatly beneficiall before.

Y 4

Now

*The forwardnes of Iudas to betray Christ.*

Now our sweet Sauour Christ is sold of him, whom he had made not onely his Disciple, but also his Apostle; yea, he is sold of him by deceit and plaine treason. Hee is sold of him to most cruell Marchants, that couet (you may be sure) nothing else but his bloud and his life to satisfie their greedy hunger. But for what price (trow you) is he sold? the basenes and smallnes of the price, increaseth the greatnes and malice of the iniury.

Tell me (O *Iudas*) thou naughty Traytor, at what price doost thou let the Lord of all creatures; at thirtie pence? O what a vile and slender price is this for a Lord of such maiestie? Certainly a very beast in the Shambles is commonly sold for more. And doost thou, O Traytor, sell for so small a price Almighty God himselfe? hee setteth not thee at so small a price, for so much as he buieth thee with his owne most precious bloud. O what a great price and estimation was that of man? and how base

an

an estimation and price was this of God? God was solde for thirtie pence, and man was bought with the dearest bloud of GOD himselfe.

At the same time our Sauour said vnto them that came to lay hands on him: *Yee bee come as it were against a Thiefe, with swords and staves. I fate daily among you, teaching in the Temple, and yee neuer laid hands upon me, but this is your houre, and the power of darknes.* This is surely a myserie of great admiration: for what thing is more to be wondered at, than to see the Son of Almighty God to take vpon him the image and shape, not onely of a sinner, but euē also of a condemned person? *This (saith he) is your houre, and it be power of darknesse.* The which words giue vs to vnderstand, that from that time that most innocent Lambe was giuen vp into the power of the Princes of darknesse, which are the deuils, to the intent that by meanes of their members and

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crucif

Math. 26.

55.

Luke. 22.

53.

Eph. 6.12.

Iob 2.6.

cruell Ministers, they might execute vpon him, all the furious torments and cruelties they could devise. And like as holy Iob, was by the permission of Almighty God, giuen vp into the power of Sathan, that he might vse vpon him all the cruelty he would, this only excepted, that hee should not bereaue him of his life: euen so was there power giuen to the Princes of darknes, without any exception of life or death, that they might fully extend vpon that humanity of his, all their fury and rage, to the vttermost they could.

Hereof rose those spitefull taunts, those slanderous and reproachfull words, such as the like was neuer heard before that time, wherewith the diuell pretended to satisfie his insatiable rancour and malice, & to cast that blessed soule downe into some kinde of impatience, if it had beene possible.

Zach. 3.1.

Almighty God (saith the Prophet Zacharie) shewed Iesus the high Priest vnto me, apparelled with

a spotted garment: and Sathan stood at his right hand, ready prepared to speake against him. But our Sauour answered for his party, saying: I did alwayes set God before mine eyes, who standeth at my right hand, that I be not remoued.

Psal. 16.8.

Consider then (O my soule) how much that high and diuine maiesty abased himselfe for thy sake: seeing he vouchsafed to come to the last extremity of all miseries, which is, to be giuen vp to the power of diuels! And because this was the paine that was due to thy sinnes, it pleased him to put euen himselfe to this paine, that thou mightest remaine quit, and free from the same. O holy Prophet, why doost thou wonder to see Almighty God become inferiour to his Angels? Thou hast now farre greater cause to wonder, to see him giuen vp into the power of diuels.

Psal. 8.5.

Vndoubtedly, both the heauens and the earth trembled and quaked, at this so passing great humilitie and charity of our Sauour.

So

So soone as these words were spoken, forthwith all that hellish rout, and malicious rabble of rauening Wolves assaulted this most innocent Lambe; and some very furiously haled him this way, and some that way, each one to the vttermost of his power. O how vnghently did they handle him! How vncourteously spake they vnto him! How many blowes and buffets gaue they him? what a vile clamorous cry and shewing made they ouer him? Euen as Conquerours vse to do when they obtaine their prey.

They lay hold vpon those holy hands, which not long before had wrought so many inyracles, and doe binde them very hard and fast, with certaine rough and knottie cords: and that in such sort, that they gaule the skinne of his armes, and make the verie bloud to spring out. Our Saviour beeing thus bound, they leade him openly through the common high streets, with great despite and ignominie.

O

O what a strange and wonderfull sight is this! Consider now with thy selfe, what thou wouldest thinke, if thou knewest some man of great Authority and worthinesse, and shouldest see him led openly by the Officers in the common streets, with his hands manacled and fast bound, in a great concourse of people, with great companies of Souldiers and men of Armes guarding him about: Imagine (I say) with thy selfe, what thou wouldest thinke in this case; and then lifting vp thine eyes, behold this Lord, worthy of so great reuerence and honour, that had wrought such wonders in that Land, that had Preached such diuine Sermons among them, whom all the sicke and impotent persons did honour and reuerence and besought to haue remedy for all their Diseases and griefes.

Consider now how they led him, as one depriued of all Authority, and put to open shame: partly going, and partly haled forwards,



wards, and forced to hasten his pace: not in such wise as became a man of his grauity and personage, but as it pleased the outrageous fury of his vnnmercifull enemies, and the desire they had to pleasure the Pharisees, who had so great a longing to haue that prey within their gripes. Consider our Sauour well, how he goeth in this dolefull way, abandoned of his owne Disciples, accompanied with his enemies, his pace hastened and disordered. And yet in all this euill intreating of his person, behold the modest behauiour of his countenance, the comely grauity of his eyes, and that Diuine resemblance, which in the midst of all discourtesies in the world, could neuer be obscured.

Ascend also yet a little higher, and consider diligently what he is, whom thou seest thus led, and carryed away with so great contumely and dishonour. This is he that is the word of the Father: the euerlasting Wisedome: the infinite

Ioh. I. I.

vertue:

vertue: the perfect felicity: the true glory: and the cleere fountaine of all beauty.

Consider then, how for thy saluation and redemption, vertue is heere tyed with bands, Innocency apprehended, Wisedome flouted and laughed to scorne, Honour contemned, Glory tormented, and the cleare wel-spring of all Beauty troubled with weeping and sorow. If *Hely* the Priest felt such an inward griefe when the Arke of the Testament was taken, that being astonished therewith, he fell from the seate whereon he sate, brake his necke, and gaue vp the ghost: how ought a Christian soule to be grieved, when hee seeth the Arke of the treasures of the wisdome of GOD, taken in possession of such vnnmercifull and cruell enemies?

The Heauens and Earth praise him, and all that is in them: for he hath heard the cryes of the poore, and hath not despised the sorrowfull bewailings of his afflicted, that were

1. Sam. 4.  
18.

Psal. 68.

were in Captiuitie, but was content to be taken captiue himselfe, to deliuer them out of their thraldome, and to set them at liberty.

*Of those that spiritually binde the hands of our Saviour Christ.*

### SECT. III.

Seeing (O most gentle & sweet Saviour) that it was thy blessed will and pleasure to be bound : to the intent thou mightest by thy bandes ynloose vs, and deliuer vs from our Captiuitie, I most humbly beseech thee, euen by the bowels of thy tender mercy, that caused thee to abase thy selfe after this sort, that thou wilt not suffer me to commit any such great wickednes, as to binde thy hands as the Iewes did.

*What it is to bind the handes of Christ.*

For it is not the Iewes onely that doe binde thy hands, but whoeuer maketh resistance against thy holy inspirations, and will not

goe

goe whether thou wilt guide and conduct him, but refuseth to accept that grace, which thou doest most mercifully offer vnto him.

That man likewise bindeth thy hands, that giueth any scandalous offence vnto his Neighbour, and by his euill example and naughty counsell, withdraweth him from his godly purposes ; and so hindereth the good worke, which thou diddest begin to worke in him.

The mistrustfull and incredulous persons, also doe binde (O Lord) the hands of thy liberality and clemency : for like as confidence openeth the hands of thy grace ; euen so doth incredulity and mistrustfulnes close them vp and binde them : According to the saying of the Euangelist : *That thou couldest not doe many vertues and miracles in thy Countrey, by reason of the incredulity of the Inhabitants therein.*

Moreouer, the ingratefull and negligent persons, doe binde thy handes (O Lord) and doe put an impedi-

Math. 13.  
57.

impediment to let the working of thy grace. The one because they render not thanks vnto thee for the grace they haue receiued : and the other, because they will not vse the grace that is giuen vnto them, but doe keepe it idle and vncoccupied, without taking any benefit or commodity of the same.

Last of all, those that become vaine-glorious and proude, (by reason of the graces thou hast giuen them) doe also most strongly binde thy handes.

For by this offence, they make themselues altogether vnworthy of thy grace. Wherefore it is not reason that thou shouldest continue to be beneficiall vnto such persons, as take occasion thereof to become more vaine : neither is it seemely, that thou shouldest bestow the treasures of thy grace vpon such a one, as yeeldeth not thee againe the tribute of thy glory ; but rather (like a Traytor and robber) waxe insolent ; and vaunting with the same, vsurpeth to himselfe,

Math. 22.  
21.

selfe, the right and prerogatiue of glory that appertaineth vnto thee alone.

## *Meditation for Wednesday Night.*

*¶ This day thou hast to meditate vpon the presentation of our Saviour Christ ; First before Annas ; then before Caiphaz ; thirdly before Herod ; fourthly before Pilate : And afterwards, how he was most cruelly whipped and scourged.*

### *The Text of the Foure holy Evangelists.*

**W**hen our Saviour was brought before Annas the high Priest, he demanded him of his Disciples, and of his Doctrine ? Iesus answered him, saying :

Ioh. 18. 19

saying: I spake openly to the world, I euer taught openly in the Synagogue, and in the Temple, whither all the Iewes resort continually, and in secret haue I said nothing. Why askest thou me? Aske them that heard me what I said vnto them.

When he had spoken these wordes, one of the Officers that stood by, smote Iesus with his hands, saying: Answerest thou the high Priest thus? Iesus answered him. If I haue spoken euill, beare witnesse of the euill: but if I haue spoken well, why smitest thou me? And Annas sent him bound to Caiphas, where the Doctors of the Law, and the Antients of the people were gathered together. And the high Priest, and the Scribes, and the whole Councell sought for false witnesse against Iesus, to put him to Death, but found none, though many false Witnesses came thither, but their witnesse agreed not together.

But at the last came two false witnesses, and said: This man said, I can destroy the Temple of GOD, and build it up againe in Three dayes.

Then

Then the chiefe Priest arose, and said vnto him: I adure thee in the name of the liuing GOD, that thou tell vs whether thou be that Christ the Sonne of GOD? Iesus said vnto him: Thou hast said it. Neuerthelesse I say vnto you: Hereafter shall yee see the Sonne of man, sitting at the right hand of the power of GOD, and come in the Cloudes of Heaven. Then the high Priest rent his Cloathes, saying: He hath blasphemed, what neede wee any more Witnesses? Behold, yee haue now heard his blasphemy. What thinke you? They answered and said, He is worthy to dye. Then spit they in his face, and buffeted him, and others gaue him blowes on his face, saying: Areado O Christ, who is hee that smote thee?

The next day in the morning, the whole multitude of them arose, and led our Saviour vnto Pilate. And they began to accuse him, saying: We haue found this man perverting the people, and forbidding to pay tribute to Caesar, saying that hee is the

King

Luk. 23. 1.

King Messias. And Pilate asked him saying : Art thou the King of the Iemes ? And he answered him and said : Thou sayest it. And when he was accused of the chiefe Priests and Elders, he answered nothing.

Then said Pilate unto him : Hearest thou not, how many things they lay against thee ? But he answered him not to one word, insomuch that the President marvelled greatly. Then said Pilate to the high Priest and to the people : I finde no fault in this man. But they were more fierce, saying : He mooueth the people, teaching throughout all Iudea, beginning at Galilee euen unto this place.

Now when Pilate heard of Galilee, he asked whether the man were of Galilee borne ? And when he knew he was of Herods Iurisdiction, he sent him to Herod, who was also in Ierusalem in those dayes. And when Herod saw Iesus, he was exceedingly glad, for he was desirous to see him of a long season : because he heard many things of him, and trusted to haue scene some signe done by him.

The

Luk. 23.7

The high Priest and the Scribes stood forth and accused him vehemently. And Herod with his men of Warre, contemned and mocked him, and put a white Garment upon him, and sent him againe to Pilate.

And by reason of the solemnity of the feast of Easter, the President was wont then of Custome, to deliuer vnto the people a Prisoner, whom they would demand : And there was at that time a notable malefactor in Prison, called Barrabas. When they were gathered altogether, Pilate said unto them : Whether of the two will yee that I let loose vnto you, Barrabas, or Iesus, that is called Christ ? And they answered, not this man, but Barrabas. This Barrabas was cast into Prison for a certaine insurrection and murder committed in the Citty. Then said Pilate unto them, What shall I doe then with Iesus, that is called Christ ? They cryed all, let him be Crucified. Then Pilate tooke Iesus and scourged him.

Luk. 23.  
15.Math. 27.  
22.

Medita-

*Meditations vpon these pointes  
of the Text.*

**M**Any thinges hast thou (O my soule) this day to consider of: this day must thou accompany our Sauour to many stations, vnlesse thou intend to runne away with his Disciples: or else feelest thy feete ouer heavy to tread those pathes, which our Sauour vouchsafed to tread for thy sake. This day is he brought five times before diuers Iudges, and for thy sake is cuill intreated by them, and payeth for that which thou hadst deserued. In one place he is buffeted, in another spit vpon, in another mocked and scorned; in another whipped and crowned with Thornes, and condemned by an vniust Sentence to a cruell death. Consider whether these stations be of force to breake and riuē thy heart.

*How*

*How our Sauour was brought  
before Annas the high  
Priest.*

**L**Et vs goe then to the first station, which was in *Annas* house, & marke there, how, whilest our Sauour answered very curteously vnto the demaund that the high Priest made vnto him, concerning his Disciples and Doctrine, one of the caytiffes that stood by, gaue him an vnkinde blowe on the face, saying: *Answerest thou the high Priest so? Vnto whom our Sauour mildely made answer: If I haue spoken euill, shew me wherein: but if I haue spoken well, why striketh thou me?*

Luke. 18.  
22.

Consider heere now (O my soule) not onely the mildnesse of this gentle answer, but also that Diuine face, and that most constant & modest looke of his cleare eyes, which were nothing at all distempered in that so fierce and shamefull assault. Consider with

*Z*

*all*

all that most holy soule, that was inwardly so humbled, and ready to haue turned the other cheeke, if the naughty wretched Catiffe had required it. O cursed and vnfortunate hands, that durst thus strike that Diuine face, before whose reuerent aspect the very Heauens doestoope and bowe ! at whose Maiesty, euen the Seraphins, and all things created, doe tremble and quake ! What sawest thou in him, that thou shouldest be prouoked to dishonour him, who is the liuely Image of the glory of the Father ? What moued thee to vse this despightfull kinde of most villanous reproach vnto him, who is the most beautifull among all the sonnes of men ?

Psa. 45. 2.

*How our Saviour was led vnto the house of Caiphas.*

**B**Ut this was not the last injury that our Saviour suffered : for from the house of *Annas*, they led him to the house of *Caiphas*, whe-

ills

whe-

whether reason is, that thou shouldest goe with him to keepe him company, and there shalt thou see the sonne of Iustice, darkned with an Eclipse, and that Diuine countenance, which the Angels themselves desire to beholde, defiled most vnreuerently with spittle.

1. Pet. 1. 12.

For when our Saviour was adiuured in the name of the Father, to tell them what he was, he answered truely vnto their demand, as it was meete he should : but those wicked men, (that were unworthy to heare such a high and excellent answer) being blinded with the brightnesse of so great light, assaulted him like mad Dogs, and disgorged vpon him all their malice and fury.

There each one to the vttermost of his power, giueth him buffets and strokes : there they spit vpon that diuine face with their diuelish mouthes : there they hoodwinke his eyes, and strike him on the face, scoffing and iesting at him, saying : *Arcade who both smitten thee.*

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O maruailous humility and patience of the Sonne of Almighty God ! O beauty of the Angels ! was that a face to spet vpon ? Men vse commonly when they are prouoked to spet, to turne away their face towards the foulest corner of the house : and is there not to be found in all that Pallace, a fouler place to spet in, then thy face O sweet Lord ! O earth and ashes, why dost thou not humble thy selfe at this so wonderfull example ? How is it that there should yet remaine in the world any token of pride, after this so great and maruailous example of humility ?

Almighty God holdeth his peace whilst he is spet vpon and buffetted. The Angels and all Creatures hold their hands, and reuenge not the iniuries done vnto their Creator, beholding him thus contemned and reuiled, with most despitefull reproach and villany, and yet thou, being a poore miserable worme, turmoylest the world vp-side downe, with malicious chiding and braw-

bawling, in case thou be but touched in any small point appertaining to thy estimation. Why wonderest thou (O man) to see Almighty God thus beaten, scourged and euill intreated in the world ? Sith the very cause of his coming, was to cure the very pride of the world ?

If the sharpnesse of the medicine do cause thee to wonder, consider the greatnes of the wound, and thou shalt see, that such a wound requireth so sharpe a medicine as this was : especially considering that all this notwithstanding, the wound is not yet whole. Thou wonderest to see how Almighty God hath humbled himselfe ; and I wonder to see thee (for all this example) so proude and insolent in all thy talke, dealings and behaviour : seeing Almighty God thus humbled himselfe to teach thee to be humbled. Thou wonderest to see Almighty God thus to abase himselfe vnder the dust of the earth, and I wonder

to see, that dust and earth, for all this, aduanceth it selfe aboue the Heauens, and would be honoured aboue Almighty God himselfe.

How is it then that this so wonderfull example, sufficeth not to subdue the pride of the world? The humility of Christ was sufficient to ouercome the heart of God, to procure his fauour, and to cause him to become gentle and milde towards vs, and shall it not suffice to ouercome thy heart, and to make it humble and meeke? -

*Ge. 32.28* The Angell said to the Patriarch *Jacob*: *Thou shalt no more be called Jacob, but Israell shall be: thy name: for seeing thou hast beene mighty against God, how much more shalt thou be mightie against men?* If then the humility of our Saviour Christ, preuailed against the fury and wrath of Almighty God, why doth it not preuaile against our pride? If it were able to pacifie and appease so mighty a heart, as the heart of Almighty God, (being then angry with vs) why doth it

it not alter and mollifie our stubborn hearts?

Surely I am at my wits end, and very much astonished, yea, it passeth my reason to consider, how this so great patience ouercometh not thine anger; how this passing great abasing affwageth not thy pride; how these violent buffets beate not downe thy presumption; and how this deepe silence (among so many iniuries) is not of force, to make thee leaue off thy quarrelling, and troublesome suites of the Law, wherewith thou vexest and turmoylest thy neighbours, about the vile mucke and transitory pelfe of this world.

It is a maruailous great wonder to see how Almighty God would (by meanes of these so terrible iniuries) ouerthrow the kingdome of our pride; and it is also greatly to be maruailed at, that, notwithstanding all this, there remaineth yet a fresh liuely memory of *Amelech* vnder the Heauens, and that at this day, the reliques

4. Reg. 15

of this wicked generation, doe for all that remaine and continue.

Now therefore (O sweet Iesus) I beseech thee to cure in me with the example of thy great humility, the folly of my vaine arrogancy and pride. And for so much as the greatnesse of thy woundes, doe giue me plainely to vnderstand, that I haue great need of a helper, let it euidently appeare, by the operation of thy grace and remedy in me, that I doe now presently enjoy the benefite of the same.

*Of the vexations and troubles our  
Saviour suffered, the night be-  
fore his Passion, and of the  
deniall of Saine  
Peter.*

### SECT. II.

Consider after this, what troubles our Saviour suffered in that dolefull Night, when the Soldiers that had him in custody, mocked and laughed him to scorne

(as

Luk. 22.  
63.

(as Saint *Luke* saith) and vsed (as a meane to passe away the sleepe-nesse of the night) to scoffe and iest at the Lord of Maiesty.

Consider now (O my soule) how thy sweet Spouse is set heere as a marke, to receiue all the strokes and buffets that they could giue him. O cruell night! O vnquiet Night! In which (O sweet Saviour) thou tookest no rest at all, neither did the Souldiers repose themselves, but accounted it euen a pastime and recreation, to vex and torment thee. The night was ordained for this end, that all Creatures should therein take their rest: and that the senses and members that are wearied with toyles and labours of the day, might be refreshed and relieved: but these wicked men vse it now, as fit time to torment all thy members and senses; striking thy body, afflicting thy soule, binding thy hands, buffeting thy cheekes, and spetting in thy face: that at such time as all members should be at rest, all thy

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members might bee in very great paine and trouble.

O how faire doe these afflictions differ from those songs, which the orders of Angels sung vnto thee in Heauen at the same time! There they sing, Holy, Holy: but heere these Caytiffes cry out, Put him to death, put him to death: Crucifie him, crucifie him: O yee Angels of the heauenly Paradise, that heard both those voyces, what thought yee, when yee saw him so despitefully contemned in earth, whom you honour with so great reuerence in Heauen? What thought yee, when yee saw Almighty God himselfe suffer such despights, euen for their sakes that did all these villanies vnto him? Who hath euer heard such a kinde of charity, that one would suffer Death, to deliuer the very same persons from death, that were the procurers of his death? Assuredly, the malice of man could not any further extend it selfe, in committing a more wicked deed, then to presume to lay hands

hands vpon Almighty God himselfe. Neither could the goodnesse and mercy of Almighty God, appeare more plainely in any thing, then in this, that he was content to suffer such a cruell death, for those very Creatures which conspired his death.

*The deniall of Saint Peter.*

**T**He painefull griefes and turmoyles of this troublesome night, were increased farre the more, by the deniall of *S. Peter*. For he was so familiar a friend of our Sauour, that he chose him to see the glory of his transfiguration.

This Apostle (I say) first before all other, not once, but three seuerall times, euen in the very presence of his Lord and Master, sweareth and forswearth that he knoweth him not, and that he wist not who he is.

O *Peter*, is he that standeth there by thee so wicked a man, that thou accountest it so vile a shame, onely to haue knowne him? Consider that

that this is a condemnation of him by thee, before he be condemned by the high Priests : sithence by this deniall, thou giuest the whole world to vnderstand that he is such a manner of man, that euen thou thy selfe doest account it as a great reproach and dishonour vnto thee, euer to haue knowne him.

Now what greater iniury could haue beene done then this ? Our Sauour hearing his deniall, turned backe, and beheld *Peter*, and cast his eyes vpon that sheepe which there was lost from him. O looke of wonderfull vertue ! O silent looke, but yet full of mysterie and signification ! *Peter* vnderstood right well the language and voyce of that looke : and although the crowing of the Cocke was not able to awake his spirits, yet was this able, as indeed it did. For the eyes of our Sauour Christ doe not onely speake, but also worke, as it plainly appeareth by the teares of *S. Peter*, which albeit they gushed from the eyes of *Peter*, yet

yet did they much more proceede from the looke and eyes of Christ.

Wherefore, when thou shalt at any time awake againe out of thy sinfull life, and with grieve and sorrow call thy sinnes to minde, wherein thou hast offended Almighty God; thou must vnderstand, that this benefit proceedeth from the mercifull eyes of the Lord, which doth then looke vpon thee. The Cocke had already crowed, but *Peter* remembred not himselfe, because our Sauour had not (as yet) looked vpon him. But when our Sauour Christ looked vpon him, then he remembred himselfe, and repented & bewayled his offence; for the eyes of Christ do open our eyes, and those are the eyes that doe awake such as are asleepe.

*The repentance of Saint  
Peter.*

**T**HE holy Euangelists *S. Matthew* and *S. Luke*, say, that *Peter* went out forth-with, and wept bitterly : to giue thee to vnderstand,

*Math. 26.*

*75.*

*Luke. 22.*

*62.*

stand, that it is not enough for thee to be sory and bewaile thine offences, but that it is requisite also to auoide and eschew the very place, and occasions of sinne. For otherwise, to lament and bee sorie alwaies for thy sinnes, and alwaies to reiterate and commit the same againe, is to prouoke alwaies the wrath of Almighty God against thee for the same.

Note therefore well and diligently this point especially, that the principall sinne that *Peter* committed, was, for that hee shrunk backe, and feared to be accounted one of Christes Disciples; and in this his doing, he is said to haue denied Christ. Now, if this be to denie Christ, how many Christians (trow you) may ye now finde in the world, that doe after this sort denie Christ? Alas, how many be there at this day, that refuse to confesse their sinnes vnto GOD, to communicate, to fast Christianlike, to pray, to talke and meditate of God and spirituall matters: to conuerse

conuerse with such as be vertuous, to suffer iniuries and troubles, because the world should not esteeme the lesse of them, or haue them in contempt for the same.

And what is this else, but euen to bee ashamed to appeare to the world, to bee a Disciple vnto Christ: and what is it else, but euen to denie Christ? What other thing may those that behaue themselves after this sort hope and look for, at the dreadfull day of Iudgement, but that punishment and sentence threatned by our Saviour Christ himselfe, saying: *Hee that is ashamed to be accounted my Disciple before men, the Sonne of man will be ashamed to acknowledge him as one of his when he shall come in his maiestie, and in the maiestie of the Father, and his holy Angels.*

*How*

Luk. 9. 26.  
Math. 10.  
33.  
Mar. 13. 8.  
2. Ti. 2. 12

*How our Sauour was brought before King Herod: and mocked, and accounted for a foole by him and his Courtiers.*

SECT. III.

**A**fter this painfull and troublesome night was ended, they led our Sauour Christ forth to the house of *Pilate*, the President: and *Pilate* vnderstanding that hee was borne in Galilee, sent him vnto *Herod*, that was King of that Countrey, who tooke him for a foolish and simple body, and as such a one, caused him to be apparelled in a white garment, and so turned him backe to *Pilate* againe. Whereby it appeareth, that our Sauour was taken in this world, not only for an euill doer, but also for a very foole.

O mysterie worthy of great reuerence! The principall vertue of a Christian man, is, not to make any  
account

account of the iudgements of the world: wherefore thou hast here (good Christian Brother) an occasion giuen thee, whereby to learne this heavenly Philosophy, and that by this example, whensoever thou shalt see thy selfe to be vniustly despised, mocked, and persecuted of the world. For the world cannot doe thee any iniury, nor beare false witnesse against thee, but it hath done the like vnto our Sauour Christ before.

He was accounted as a malefactor and stirrer of sedition, and for such a one they accused him before the Iudges, and accordingly demanded sentence of death vpon him. He was taken to be a Nigromancer, and as one possessed with a deuill, and so they sayd: *In the power of Belzebub he casteth out devils.* He was taken for a glutton and great eater, and so they reported of him, saying: *Behold, this fellow is a glutton, & a drinker of wine.* Hee was taken for a man of euill behauiour, and as one that kept euill

Luk. 23. 2.

Mat. 9. 34

Mat. 9. 34



Math. 11.  
19.

euill companie, for they said; *He receiveth sinners, and eateth with them.*

Iohn 8.48.

Hee was taken as one come of a wicked generation, and of a naughty race, and so they termed him, saying: *Thou art a Samaritane, and art possessed with a diuell.* Hee was

Mark. 2.7.

taken for an Hereticke, and therefore they said, that hee made himselfe God, and forgauē sinnes as God. There wanted nothing else, but after all this to account our Sauiour as a foole, and so is he now taken: and that not of euery common person, but euen of the ruffling Nobility and Gentlemen: yea, and of the chiefeſt Counſellers, Magiſtrates, and Officers in all King *Herods* Court. And so they apparrelled our Sauiour like a foole, that he might also be taken of all men for ſuch a one. O wonderfull humility of our ſweet Sauiour Chriſt! O example of all vertue! O comfort of all troubled and persecuted Chriſtians! Wherefore O thou Chriſtian that art per-

secuted

secuted by Turkes, Mores, or Heretickeſ, for the publike profeſſion of the Chriſtian Religion: be of good comfort, as a true Chriſtian ought to be, in bearing patiently and willingly, thy Croſſe in this world, as a faithfull follower of our Sauiour Chriſt.

And to the intent thou mayeſt make the leſſe account of the iudgements and eſtimations of the world, and very euidently perceiue, how fooliſh and franticke the world is, in his ſayings, doings, opinions, and iudgements: fixe thine eyes vpon the liuely portraiture of all vertues: looke vpon this generall comfort of all miſeries: and behold here, how the wiſedome of Almighty God is holden for folly; vertue for vice; truth for blaſphemie; temperance for gluttony: the peace-maker of the world, for a ſeditious diſturber of the world: the reformer of the Law, for a breaker of the Law: and the iuſtifier of ſinners, for a ſinner; and the follower of ſinners.

In

In all these goings and comings, and in all these demands and answers made before the Judges, consider diligently, and note the constancie and modestie of our Sauour, the grauity of his countenance, and the integrity of his minde, which was neuer overcome, nor once dismaide for all these great conflicts and troubles.

And when hee saw himselfe in the presence of so many Officers and Judges, sitting in their iudgement seates; when he saw himselfe in the midst of so many iniurious villanies, and furious blowes; and in such a confusion of out-cries and clamours, thundered out vehemently by the accusers, and conspirers of his death; when hee saw himselfe in such a thrung of outrageous and cruell enemies, his death standing (as it were) present before his face; when our Sauour (I say) saw himselfe thus tossed and turmoiled, with so many tempestuous waues, and blustering stormes of all aduersity, it was wonder-

wonderfull to behold his constancie, his patience, and his temperance: insomuch, as whatsoeuer he did or spake, made a plaine demonstration of a noble heart and courageous minde in him. There came no one bitter or sharpe word out of his mouth; hee neuer yeelded or submitted himselfe, so much as to frame any manner of supplication or intreaty of his life, neither shed he any teare (by way of lamentation) for the losse of the same. But in all points and respects he obserued such a comely grauity and maiestie, as was seemly for the dignity of so high and worthy a personage.

What silence kept he among so many and false accusations? how circumspect was hee in his words whensoeuer he spake? how wisely behaued hee himselfe in all his answers? To conclude, such was the forme and shew of his countenance and minde in these his troubles, that euen that alone (without any further testimony,) might haue

haue suffised to iustifie his cause, if the grosnesse of their wicked and malicious vnderstanding had beene able to conceiue the highnesse, and excellencie of such a prooffe.

*¶ Of the cruell scourging and whipping of our Saviour, at the time before said.*

### SECT. IIII.

**A**fter all these iniuries, consider what scourgings and whippings our Saviour suffered at the Piller. For when the Iudge perceiued, that hee was not able to pacifie the furious rage of those his most cruell enemies, he determined to punish our Saviour with such a feuerie kinde of punishment, as might suffice to satisfie the malicious outrage of such cruell hearts, that they being content therewith, should cease, and seeke no more after his death.

This was one of the greatest and most

most wonderfull sights that was seene in the world. Who would euer haue thought that whips and lashes should haue beene laid vpon the shoulders of Almighty God? The Prophet *Dauid* saith: The place of thy habitation (O Lord) is most high, and that there shall none euill approach neere vnto thee. He saith there shall no whip be felt in thy Tabernacle.

*Psal. 90.*

Now what thing is further from the high maiestie and glory of Almighty GOD, then to be villanously whipped and scourged? This is surely a punishment rather for bondslaues and theeuers: yea, it was accounted generally so vile and infamous, that in case the offender were a Cittizen of Rome, though his offence were neuer so haynous, hee was thereby quit, and exempted from that most slavish and villanous kinde of punishment. All which notwithstanding, behold here, how the Lord of the heauens, the Creatour of the world, the glory of the Angels, the wisdome,

*Act. 22. 29*

wisedome, power, and glory of the liuing God, vouchsafeth for our sakes to be punished with whips and scourges. Certainly I doe beleue, that all the orders of the Angels were wholly amazed and astonished, when they beheld this so strange and wonderfull sight, and that they adored and acknowledged the vnspeakable goodnesse of Almighty God: which was very manifestly discovered vnto them in this act.

Luk. 2. 14.

Wherefore, if they filled the ayre with high laudes and praises, vpon the day of his Natiuitie, when as yet they had seene him but onely in the swadling clowtes, and in the Manger where hee was laid: what did they (trow yee) when they beheld him so villanously and most cruelly whipped and scourged?

Consider now therefore (O my soule) vnto whom the businesse appertaineth, much more then to the Angels: Consider (I say) how much more oughtest thou to be inwardly

wardly moued in thy very heart, with this so wonderfull and most dolefull sight of thy sweet Saviour: and to render ynto him, much more humble thanks and praises, for this his so passing great loue shewed hereby vnto thee. Goe now therefore, and enter with thy spirit into *Pilates* Consistory, and carry with thee store of teares, which in that place shall be very needfull, to bewaile such things as there thou shalt both heare & see.

Consider on the one side, with what rudenesse those cruell and bloody tormentors, doe strip our Saviour of his garments; and see on the other side, with what humility he suffereth himselfe to be stripped by them, neuer so much as once opening his mouth, or answering one word, to so many despitefull scoffes and blasphemous speeches as they vttered there against him.

Consider also what haste they make to binde that holy body to a Pillar, that being fast bound, they

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might

might fetch their full strokes more at pleasure, and strike him where and how they list. Consider, how the Lord of Angels standeth at the post alone, among so many cruell tormentors, hauing on his part neither friend nor acquaintance to defend him from iniury, no, not so much as eyes to take compassion vpon him.

Deu. 25.3

The Law of *Moses*, commaunded that malefactors should be beaten with Whips, and that according to the quantity of their offences, so should the number of their punishments be. Then (O ioy of the Angels and glory of the Saints) who hath thus disfigured thee? Who hath thus defiled thee with so many bloody blowes, being the very glasse of Innocency? Certaine it is (O Lord) that they were not thy sinnes, but mine, that haue thus euill intreated thee. It was loue and mercy that compassed thee about, and caused thee to take vpon thee this so heauy a burden. Loue was the cause, why thou

thou diddest bestow vpon me all thy benefits; and mercy mooued thee to take vpon thee all my miseries.

Wherefore, if Loue and Mercy caused thee to enter into those so cruell and terrible conflicts, who can now stand in doubt of thy loue? If the greatest testimony of loue be to suffer paines for the beloved, what else are each one of thy paines, but a seuerall testimony of thy loue? What else are all those wonders of thine, but (as it were) certaine heavenly voyces, that doe all Preach and proclaime vnto me thy loue, requiring me to loue thee againe? And if the testimonies be so many, as the stripes were that thou sufferedst for my sake, who can then put any doubt in the prooffe, being as it is, so plainly auouched and proued, by so many witnesses? What meaneth then this incredulity of mine, that is not yet conuincd, with so manifold and great arguments?

*St. Iohn* the Euangelist, wondere

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Ioh. 12.37

red at the incredulity of the *Jewes*, for that our Sauour wrought so many miracles among them, for confirmation of his Doctrine, and they nevertheless would not believe in him. O holy Euangelist, wonder no more at the incredulity of the *Jewes*, but rather at mine: forasmuch as to suffer paines, is no lesse argument to cause me to believe the loue of Christ, then is the working of miracles, to cause me to believe in Christ.

If then it be a great wonder, that after so many miracles wrought by our Sauour Christ, his words are not yet believed, how much more wonderfull is it, that hauing suffered for our sakes infinite stripes, we believe not yet that he loueth vs?

But what shall we say, if to all these strokes and woundes which he receiued for vs, we adde moreouer all the other paines, and trauailes of his whole life, all which proceed of Ioue: what brought thee downe O Lord, from Heauen vnto the Earth, but onely Loue?

What

What thing pulled thee out of thy Fathers bosome, and laide thee in the Virgins wombe? What caused thee to take that garment of our fraile Nature vpon thee, and to become partaker of our miseries, but onely Loue? What thing placed thee in a base Oxe stall, and swaddled thee in a maunger, and chased thee into strange Countries, but onely Loue?

Luk. 2. 16.

What thing, O sweet Sauour, moued thee to become Man, and to carry the yoke of our mortality for the space of so many yeares, but onely loue? What thing made thee to sweat, to trauaile, to watch, to continue waking all the Night, and to passe ouer both Sea and Land, seeking after lost soules, but onely Loue? What thing bound *Sampsons* hands & feet, shaued his hayre, spoyled him of all his force, and caused him to be mocked and scorned of his enemies, but onely the loue of his wife *Dalila*?

Iudg. 16.  
19.

And what thing hath bound thee our true *Sampson*, and spoyled thee

Aa 3

thee of thy force and strength, and giuen thee into thine enemies hands to be so scoffed at, but onely the loue that thou bearest to thy Church? Finally, what thing brought thee into that minde, that thou wouldest giue thy very life for vs? What thing (I say) could haue wrought such a butchery of thee as this was, but onely Loue! O passing great loue! O gracious loue! O loue, seemly for the great vnspeakeable mercy, and infinite goodnesse of him, who is infinite good and louing, yea, wholly loue it selfe! Hauing therefore so great and so many testimonies of thy loue (O my sweet Sauour) as these be, how can I but believe that thou louest me, sith it is most certaine that thou hast not changed that most charitable louing heart, being now in Heauen, which thou haddest when thou walkedst heere vpon the earth.

Gen. 40.  
23.

Thou art not like that Cup-bearer of King *Pharao*, who when he saw himselfe in prosperity, forgot

got his poore friends that he had left in Prison: but rather the prosperity and glory that thou dost now enioy in Heauen, moueth thee to haue greater pittie and compassion vpon thy Children whom thou hast left heere in earth.

Now then, sith it is certaine, that thou louest me so much, (as I see very euidently thou doest) why doe not I loue thee againe? Why doe not I put my whole trust and affiance in thee? Why doe not I esteeme my selfe very happy and rich, hauing euen Almighty God himselfe, so constant and louing a friend vnto me? It is vndoubtedly a great wonder, that any thing in this life, doth make me carefull and heauy, hauing on my side, so rich and so mighty a Louer: through whose hands all thinges that I enioy doe passe.

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Medita-



## Meditation for Thursday Night.

*¶ This day thou hast to meditate and consider, how our Saviour was Crowned with Thornes: how Pilate said of him to the people, Ecce homo, Behold the man: and how hee bare the Crosse upon his shoulders.*

### The Text of the Foure holy Euangelists.

Math. 27.  
27.

**W**hen our Saviour had beene thus whipped and scourged, the Souldiers of the President, tooke him into the Common-Hall, and there gathered about him the whole band: and they stripped him, and put upon him a purple robe, and platted a Crowne of Thornes, and put it on his head, and

and a Reede in his right hand: and they bowed their knees before him, and mocked him saying: Haile O King of the Iewes!

And they spet upon him, and tooke the Reede hee held in his right hand, and smote him on the head therewith. Then Pilate went forth againe, and said unto them: Behold, I bring him forth unto you, that yee may know that I finde no fault in him at all. Then came Iesus forth, wearing a Crowne of Thornes, and a purple garment. And Pilate said unto them: Behold the man! Then when the high Priests and Officers saw him, they cryed, saying: Crucifie him, Crucifie him. Pilate said unto them. Take yee him, and Crucifie him, for I finde no fault in him. The Iewes answered and said: We haue a Law, and by our Law he ought to dye, because hee made himselfe the Sonne of G O'D.

Ioh. 16. 4.

Then when Pilate heard that word, hee was the more afraid, and went againe into the Common-Hall, and said unto Iesus: Whence art thou?

Aa 5

thou? But Iesus gaue him no answer. Then said Pilate vnto him: Speakest thou not vnto mee? Knowest thou not that I haue power to Crucifie thee, and haue power to loose thee? Iesus answered: Thou couldest haue no power at all against me, except it were giuen thee from above. Therefore hee that deliuered me vnto thee, hath the greater sinne. From thenceforth Pilate sought to loose him. But the Iewes cryed out, requiring to haue him Crucified. And their cryes preuailed; and Pilate determined to accomplish their request. And he let loose vnto them him, that for an Insurrection and Murther was cast into Prison, whom they desired: and deliuered Iesus vnto them, to doe with him what they would. And they tooke Iesus and led him away. And he bare his Crosse, and came into a place that was called Caluary. And there followed him a great multitude of people and of Women, which bewayled and lamented him. But Iesus turned backe vnto them, and said: Daughters of Ierusalem,

Luke. 23.  
24.

Ioh. 19. 16.

Luk. 23.  
27.

Salem, weepe not for me, but weepe for your selues, and for your Children: For behold, the dayes will come, when men shall say: Blessed are the barren, and the wombes that neuer bare, and the Paps that neuer gaue sucke.

Then shall they begin to say to the Mountaines fall vpon vs: and to the Hilles couer vs. For if they doe these thinges to the greene Tree, what shall be done to the dry?

*Meditations vpon these pointes  
of the Text.*

Come forth (O yee Daughters of Sion) and behold King Salomon, with the Crowne wherewith his Mother crowned him, at the day of his espousals, and vpon the day of the ioyfulnesse of his heart.

Cant. 3. 11

O my soule, what doest thou?  
O my heart, what thinkest thou?  
O my tongue, how is it that thou art become dumbe? What hearing is not broken? What hardnesse is not mollified? What eyes can abstaine

abstaine from teares, beholding such a pittifull and dolefull sight as this is?

O my sweet Sauour and Redeemer, when I open mine eyes, and doe behold that dolorous shape which is heere set before me; how is it that my heart doth not cleaue and rend in sunder, for very anguish and grieve? I see the most tender head of my Lord and Sauour pierced with sharpe Thornes, at whose presence the powers of Heauen doe tremble and quake. I see his Diuine face spet vpon and buffeted: I see the light of his Countenance obscured: I see his cleare eyes dimmed: How happeneth it (O Lord) that the cruelty thou diddest suffer before, and the death that insueth, and that quantity of blood that was so cruelly shed, did not suffice, but that the sharpe Thornes also should now perforce let out the blood of thy head, which the Whips & scourges before had passed ouer? If thou didst receiue these reproaches and  
buffets

buffets to make satisfaction by them for such blowes as my sinnes haue layde vpon thee; if thy death alone, was sufficient to redeeme vs, what needed so many kindes of most shamefull villanies and reproches? to what end were all these new torments, contempts, and mockeries of men?

Who euer heard or read of such a Crowne, or of such manner of torments? Out of what hart came this new inuention into the world, that one punishment should serue in such wise, as both to torment a man, and withall to dishonour him? Were not those cruell torments sufficient, that had beene vfed in all former Ages, but that they must also inuent these new and strange punishments? I see well (O Lord) that these so manifold iniuries were not necessary for my Redemption, for onely one drop of thy most precious Blood, was sufficient for the same. Howbeit, it was very conuenient that they should bee so many and so great,

great, that thou mightest thereby declare vnto me, the greatnesse of thy Loue : and by meanes of them, lincke me vnto thee (as it were) with chaynes and fetters of perpetuall bond & duty : and confound the gay braueries and fond shewes of pride and vanities, and to teach mee thereby to despise the pompe and glory of the world.

Wherefore (O my soule) that thou mayest conceiue and haue some feeling of this so dolefull passage; set first before thine eyes, the former shape of this Lord, and withall, the excellency of his vertues : and then incontinently turne the eyes of thy minde, and behold him in such pittifull sort, as he is here represented vnto thee. Consider therefore the greatnes of his former beauty : the modesty of his lookes, the sweetnesse of his word, his authority, his meekenes, his milde behauiour, and that goodly Countenance of his, so full of grauity and reuerence!

Behold

Behold how humble hee was towards his Disciples ; how faire spokentowards his enemies ; how stout towards the Proude ; how sweet towards the Meeke ; and how mercifull vnto all sortes of persons ! Consider how milde he hath alwayes beene in suffering, how wise in answering, how pittifull in his Iudgements, how mercifull in receiuing sinners, and how free and bountifull in pardoning ther offences !

When thou hast thus beheld our Sauour, and delighted thy selfe with beholding such a perfect forme, turne the eyes of thy minde and beholde him in this pittifull plight, wherein he is heere set out to the world, clad in scornefull wise with a purple garment, holding a Reed in his hand, in stead of a royall Scepter ; behold him in all partes, both inwardly and outwardly ; his heart pierced with sorrowes ; his Body wounded ; forsaken of his owne Disciples ; scorned of the Souldiers ; contem-

contemned of the high Priest;  
basely reiected of the wicked  
King, accused vniustly, and con-  
demned innocently.

And that it may bee the more  
fruitfull vnto thee, by mouing  
thee vnto compassion; thinke vp-  
on this, not as though it were past,  
but as a thing present; not as  
though it were another mans pain,  
but as though it were thine owne;  
imagining thy selfe to bee in the  
place of him that suffereth, and  
thinking with thy selfe what a ter-  
rible paine it would bee vnto thee;  
if in so sensible and tender a part  
as the Head is, men should fasten a  
number of Thornes, yea, and those  
so sharpe, that they should pierce  
into thy skull: But what speake  
I of many thornes, whereas, were  
it but the pricke of a Pinne, thou  
couldst very hardly abide the  
paine thereof. And therefore thou  
mayest hereby coniecture, what  
most grieuous paines that most  
tender and delicate head of our  
sweet Sauour felt at that time, by  
the

the meanes of that great & strange  
torment.

Wherefore (O brightnesse of  
thy Fathers glory) who hath thus  
cruelly dealt with thee? O vnspot-  
ted glasse of the Maiesty of Al-  
mighty God, who hath thus whol-  
ly disfigured thee? O Riuer that  
floweth out of the Paridice of de-  
lights, and with thy streames re-  
fresheth the Citty of God, who  
hath troubled those so sweet wa-  
ters? It is my sinnes (O Lord)  
that haue so troubled them, and  
mine iniquities haue made them  
so muddy.

Alas poore wretch and misera-  
ble Caytiffe that I am, woe is me,  
how haue my sinnes bespotted  
mine owne soule, seeing the sinnes  
of others, haue heere so foully be-  
spotted and troubled the cleere  
fountaine of all beauty? My sinnes  
(O Lord) are the Thornes that  
pricke thee; my follies are the pur-  
ple that scorne thee; my hypocri-  
sie and fained Holines, are the Ce-  
remonies wherewith they despise  
thee;

thee; my gay garments and vanities, are the crowne wherewith they crowne thee. So that I (O Lord) am thy tormentor, and the very cause of thy paines and griefes.

2.Chr.29. 5. The King *Ezechias* purified the Temple that had beene prophaned by wicked persons, and commaunded that all the filth that was therein, should be east into the riuer *Cedron*. I (O Lord) am this spirituall and liuely Temple, that is prophaned by the Diuels, and defiled with infinite finnes, and thou art the cleare riuer of *Cedron*, that doest with thy running streames sustaine the beauty of Heauen.

In this Riuer (O Lord) are all my finnes drowned: in this Riuer are my iniquities washed away. In so much, that by the merite of thy vnspeakable Charity and Humility, with which thou hast humbled thy selfe to take vpon thee all my finnes, thou hast not onely deliuered mee from them, but also made mee partaker of thy graces;

graces; for in taking vpon thee my death, thou hast giuen me thy life; in taking vpon thee my flesh, thou hast giuen me thy spirit: and in taking vpon thee my finnes, thou hast giuen mee thy righteousness. So that (O my most mercifull Redeemer) all thy paines are my pleasures; thy purple clothed me; thy Crowne of dishonour, honoureth mee; thy strokes make mee whole; thy sorrowes comfort me.

The earnest zeale thou hast of my profit and furtherance, causeth thee to be content to hold this reed in thy hand; and the compassion thou hast of my losse and damnation, moueth thee to beare this dolorous Crowne of ignominie vpon thy head.

*Our Saviours  
paines  
are our  
gaines.*

*Of these words: Behold the  
man.*

#### SECT. II.

After they had thus crowned and scourged our Saviour, the Iudge

Iudge tooke him by the hand in such euill plight as he was, and leading him out into the sight of the furious people, said vnto them: *Behold the man!* which is as much as if he had said: If for enuie yee seeke his death, behold in what a dolefull case hee is. A man vndoubtedly not to be enuied, but to be pittied. If you were afraid lest he should haue become King, behold him here so disfigured, that scarcely hee seemeth to be a man. Of a man in this wise so sore whipped and scourged, what would ye require more?

By this mayest thou vnderstand (O my soule) in what a lamentable case our Sauour was at his going out of the iudgement Hall, seeing that euen the Iudge himselfe beleued, that the pittifull case wherein he was, might haue sufficed to mollifie and breake the vnmercifull cruell hearts of his enemies; whereby thou mayst well perceiue, what a dangerous and vnseemely thing it is for a Christi-

stian,

stian, not to haue compassion of the grieuous and most bitter paines and sorrowes of our Sauour, seeing they were so great, that they were able (as the Iudge was perswaded) to mollifie those most sauage, and cruell stonie hearts of the Iewes.

Where loue is, there is also sorrow; how can then he say, that he loueth our Sauour Christ, that beholdeth him tormented in this most pittifull sort, and hath no compassion of him?

And if it bee so wicked a thing not to haue compassion of our Sauour Christ, what a hainous matter is it to encrease his paines, by adding thereunto sorrow vpon sorrow? Surely, there could not be any greater cruelty in all the world, then after the Iudge had shewed our Sauour vnto them in such heauy plight, for his enemies to answer with such cruell words: *Crucifie him; Crucifie him.*

Now if this was so great a cruelty in the Iewes, what a cruelty is it

it



Heb. 6. 6.  
All wicked  
Christians  
doe as it  
were cruci-  
fie Christ  
again by  
their euill  
liues.

it in a Christian, who in his deedes and words saith euen as much as the Iewes did; for doth not Saint Paul say, *He that sinneth, crucifieth the Sonne of God againe?* For so much as touching his part, hee doth a thing whereby hee would binde him to die againe, if his former death had not beene sufficient. How is it then (O Christian) that thou hast thy heart and hands ready bent, to crucifie thy Lord and Redeemer, so oftentimes with thy sinnes?

Thou oughtest to consider, that like as the Iudge presented that pittifull forme to the Iewes, supposing that there was none other more effectuell meane, to withdraw them from their fury, then that dolefull sight; euen so the heauenly Father, presenteth that same dolefull sight daily vnto all sinners, meaning thereby, that in very deede, there is none other more effectuell meane to withdraw them from their sinne, then to set before them this so pittifull forme.

forme. Make account therefore that euen now the heauenly Father layeth also the same pittifull forme of his most deare and onely begotten Sonne before thy face; and that he saith vnto thee; *Behold the man!* as if hee should say, Behold this man, in what a dolorous case hee standeth, and remember withall, that hee is God Almighty, and standeth in this most dolefull and lamentable plight, not for any other cause, but for the very sinnes of the world.

See into what plight GOD is brought by the sinnes of man: consider how necessary it was to satisfie for sinne; and consider also how abominable a thing sinne is in the sight of GOD, seeing it so disfigured his owne onely Sonne to destroy it.

Consider moreouer, what a fore reuenge Almighty God will take of a sinner, for such sinnes as hee himselfe committeth, sith hee hath so sharply punished his owne most dearly beloued and inno-

How abho-  
minable a  
thing sinne  
is in the  
sight of  
God.

innocent Sonne, for the finnes of others.

Last of all, consider the rigour of the iustice of Almighty God, and the foule stayning malice of sinne, which appeareth so dreadfully, euen in the face of Christ the Sonne of God! Now what thing could possibly be done of greater efficacie, both to cause men to feare GOD, and also to abhorre sinne?

It seemeth heereby, that Almighty GOD hath shewed himselfe towards man, as a louing mother is wont to doe towards her wicked daughter, that seeketh lewd meanes to play the harlot. For when neither words nor punishment, be able to disswade nor constraine her from her wicked and diuellish purpose, she turneth her rage against her owne selfe, shee beateth her owne face, and teareth her haire; and being thus disfigured; shee setteth her selfe before her daughter, that thereby shee may vnderstand the great-

great-

greatnesse of her offence, and at the least, for very pittie and compassion of her mother, she may be moued to leaue her wicked purpose.

Now it seemeth, that Almighty GOD hath vsed the like remedie here for the chastising of men, setting before them his owne diuine Image: to wit, the face of his owne most dearely beloued Sonne, so disfigured, to the end, that whereas they had beene so many times admonished, and rebuked by the mouthes of his Prophets, and yet would not forsake their wickednesse, they might at the least be moued, for very compassion to forsake the same; beholding that diuine forme of our Sauior Christ, in such pittifull wise disfigured for their finnes. So that before he laid his hands vpon men, but now, men lay their hands vpon him; which was the last refuge that was deuised by him to draw men from sin. And therefore, as it hath beene at all times accounted a very great

Bb

wie-

wickednesse to offend Almighty God; so now after that hee hath taken such a shape vpon him to destroy sinne, it is not onely a great wickednesse, but also a very great ingratitude and horrible crueltie, to offend him with any sinne.

If thou wilt continue in the contemplation of this point, (besides that thou mayst learne hereby to auoyd and abhor sinne) thou maist also take great courage to put thy trust in Almighty God, by considering this very doleful forme of our Sauiour Christ; the which as it is of great force to moue the hearts of men, so it hath no lesse force, but rather much more to moue Almighty God.

And therefore thou must think, that in the same dolefull forme that hee was presented before the furious people, the very same hee presenteth now before the diuine eyes of his most pittifull, mercifull, and louing Father, so fresh, and in such bleeding wise, as it was that

very

very same day. Now what image and forme can there be of greater efficacie to pacifie the eyes of the heauenly Father, then the pale and wanne countenance, (so pittifully disfigured) of his onely begotten and well beloued Sonne? This is the golden propitiatorie; this is the Raine-bow of diuers colours, placed among the cloudes of heauen, with the sight whereof the Almighty and euer-liuing God is pacified. With this were his eyes fed; with this was his iustice satisfied; heere was his honour restored.

Tell me now (O thou weak and mistrustfull man) if the shape and forme of our Sauiour Christ, was such at that time, that it was able (as the Iudge verily beleeued) to mitigate the cruell lookes of such enemies; how much more able is it, to pacifie the eyes of thy most mercifull heauenly Father? especially considering, that whatsoeuer our Sauiour there suffered, was for his honour, and vnder his obedience.

B b 2

Com-

Mat. 3. 17.  
Exo. 37. 6  
Gen. 9. 13

Phil. 2. 8.

Compare then eyes with eyes, and person with person, and thou shalt see how much thou art more assured of the mercy of thy heavenly Father, by presenting vnto him the dolefull forme of our Saviour Christ; then *Pilat* was of the mercy of the Iewes, when hee shewed our Saviour (thus pittifully disfigured) vnto them. Wherefore, in all thy prayers and temptations, take this Lord for thy shield & buckler, set him betweene thee and Almighty God, and presenting him before his diuine Maiestie, say vnto him, *Ecce homo*, behold the man. I haue here (O Almighty God) the man, whom thou hast so many yeeres sought for, to be a Mediator betweene thee and sinners. I haue here the man, whose righteousness is such, that it answereth thy iustice in euery point. I haue here the man, who is so much punished, as the wickednes of our finnes required.

Wherefore (O most mercifull and louing Lord) looke mercifully vpon

vpon vs, I humbly beseech thee. And that thou maist the sooner be moued to pittie vs, fixe thine eyes vpon the merits of thy beloued Sonne Christ. And thou (O our sweet Saviour & Redeemer) cease not I beseech thee, to present thy selfe before the eyes of thy heavenly Father for vs. And forsomuch as thy loue towards vs was so great, that thou wouldest willingly offer vp thy body to the cruelty of the tormentors for our sakes, vouchsafe (O Lord) to present it to thy heavenly Father with the same loue, beseeching him, that it may please him for thy sake, to pardon vs all our sins, transgressions & offences.

*Of our Saviours carrying  
the Crosse.*

**N**OW when *Pilat* sawe, that all those extreame punishments that had been so cruelly executed vpon that most innocent Lambe, were not able to assuage the fury of his enemies, he entred

entred forthwith into the iudgement Hall, and fate him downe in his tribunall seate, to giue finall sentence in that cause.

The Crosse was in the meane time prepared and made ready at the gate, and that dreadfull banner was hoysed vp on high in the ayre, which threatned the terrour of a most cruell death to our Sauour. Now when that sentence was giuen and published, although it was of it selfe both vniust & cruell, yet did his enemies adde another further cruelty vnto it; to wit, they layd vpon those tender shoulders, that were so pittifully rent and torne with whips and scourges, the heauy tree of the Crosse. All which notwithstanding, our most mercifull Lord and louing Sauour, refused not to carrie that heauie burthen, (whereupon were laid all our sinnes and iniquities,) but embraced the same with an vnspokeable great charity and obedience, for the very loue hee bare vnto vs. And so hee went on

Gen. 22. 6

on his way as another true *Isaacke*, with the Crosse vpon his shoulders, to the place of his sacrifice.

The carriage was diuided betweene two; the Sonne carried the wood and the body that should be sacrificed, and the Father carried the fire and the knife, wherewith the Sacrifice should be made. For truly it was the fire of loue which he bare towards mankind, and sharpe knife of the diuine iustice, that put the Sonne of God vpon the Crosse. These two vertues contended together within the heauenly Fathers breast, each one demanding his right.

Loue requested him to pardon mankind, and Iustice required that sinners might be punished. Wherefore, to the end that men might be pardoned, and sinne punished, a meane was found, that an innocent (to wit, the Sonne of God) should die for all mankind.

This was the fire and knife, that the Patriarke *Abraham* carried in

B b 4

his

*These two  
vertues,  
Loue and  
Iustice did  
put the Son  
of God vpon  
the Crosse.*

his hands to sacrifice his Son. For it was the loue of our saluation, and the zeale of iustice, that caused the heauenly Father to offer vp his owne most dearly beloued Sonne to the Crosse.

## Meditation for Friday Night.

*¶ This day thou hast to meditate upon those seauen words which our Saviour spake, being crucified on the Crosse.*

### The Text of the Foure holy Euangelists.

Math. 27.  
33.

**T**hey came (saith the holy Euangelist) to the place called Golgotha, that is to say, the place of dead mens skuls, and they gaue him Vineger to drinke mingled with gaule. And when he had tasted thereof, he would not drinke.

And

*And they crucified him, and with him two Theeues, one at his right hand, and the other at his left: and so was the Scripture fulfilled, that saith. And hee was reckoned among the wicked. And Pilat wrote also a Title, and put it vpon the Crosse. And it was written, Iesus of Nazareth King of the Iewes: This Title many of the Iewes did read: for the place was neere to the Citie: and it was written in Hebrew, Greeke, and Latine. Then said the high Priests of the Iewes to Pilat: write not the King of the Iewes; but that he said, I am King of the Iewes. Pilat answered: What I haue written, that haue I written. Then the Souldiers, when they had crucified Iesus, tooke his garments, and made foure parts, to euery Souldier a part: and they tooke his Coat, which was without seame, wouen from the top throughout, therefore they said one to another, let vs not diuide it but cast lots for it, whose it shall bee. This was done that the Scripture might bee fulfilled, that saith: They parted my garments*

Esay 53.

Psal. 21. 18

B b 5

among

Psal. 11. 8

Math. 27.

40.

among them, and upon my coat they cast lots. So the Souldiers did these things indeede. And they that passed by, reuiled him, wagging their heads, and saying: *Eis on thee, thou that destroyest the Temple, and buildest it in three dayes, saue thy selfe. If thou be the Sonne of God, come down from the Crosse. Likewise, the high Priests mocking him, with the Scribes and Elders, and Pharises, said: He saued others, but himselfe he cannot saue.*

*If he be the King of Israell, let him now come downe from the Crosse, and we will beleue him. He trusteth in God, let him deliuer him now, if he will haue him; for he said: I am the Son of God. The very same words also did the theeues that were crucified with him, cast in his teeth. But Iesus said: Father pardon them, for they know not what they doe. And one of the malefactors that was crucified with him, blasphemed, saying: If thou be Christ, saue thy selfe and vs. But the other answered and rebuked him, saying: Neither doest thou*

Luke. 23.

39.

thou

*thou feare God, being in the selfe same condemnation. We are iustly punished, for we receiue according to our doings, but this man hath done nothing amisse. And he said unto Iesus, Lord remember me when thou comest into thy Kingdome. Then Iesus said unto him: Verily I say unto thee, This day shalt thou be with me in Paradise. There stood by the Crosse of Iesus, his mother, and his mothers sisters, Mary the wife of Cleophas, and Mary Magdalen. And when Iesus saw his mother, and the Disciple whom he loued standing by, he said unto his mother: Woman, behold thy Son! Then he said to the Disciple: Behold thy mother! And from that houre, the Disciple tooke her for his mother. About the ninth houre, Iesus cryed with a loud voyce, saying: Eli, Eli, Lama sabachthani. that is, My God, my God, why hast thou forsaken me? And some of them that stood there, when they heard it, said: This mā called Elias. Some other said: Let vs see if Elias will come & saue him. Afterwards, Iesus knowing that*

Ioh. 19. 25

Math. 27.

49



that all things were fulfilled, that the Scripture might bee accomplished, said, I am a thirst. And there was set a vessell full of vineger, and they filled a sponge with vineger, and put it upon an Ilope stalke, and put it to his mouth.

Luke. 23. 46. Now, when Iesus had receiued of the vineger, he said: It is finished. And hee cried againe with a loude voyce, and said: Father, into thine hands I commend my spirit.

And from the sixt houre there was darknes ouer all the earth untill the ninth houre: and the vaile of the Temple was rent in two pieces, from the top to the bottome: the earth quaked; the stones were clouen; and the graues opened: and many bodies which slept arose: & there were many of his acquaintance, and women beholding him a far off, among whom was Mary Magdalen, and Mary the mother of Iames the younger, and of Ioseph, and Salome, who had followed him out of Galilee, ministring unto him, with many other women, that came in his cōpany to Ierusalem.

Medi-

*Meditations vpon these points  
of the Text.*

**V**Wee are now come, (O my soule) vnto the holy Mount Caluary, and we be now arriued at the top of the mysterie of our Redemption. O how wonderfull is this place! Verily this is the house of God, the gate of heauen, the Land of promise, and the place of euerlasting saluation.

Heere is planted the Tree of life; heere is planted that mysticall ladder that Iacob saw, which ioyned Heauen with Earth; whereby the Angels doe descend vnto men, and men doe ascend vnto God. This (O my soule) is a place of Prayer, and herein oughtest thou to adore and blesse the Lord, and to giue most humble and hearty thanks, for this his most high and excellent benefite, saying thus vnto him.

Wee worship and adore thee, (O Lord Iesus Christ) and we blesse

Ge. 28. 12.

Rom. 5. 46.

blesse thy holy Name, for so much as thou hast redeemed the world. Thankes be vnto thee O most mercifull Sauour, that thou hast thus loued vs, and washed away our sinnes with thy most precious Blood, and hast offered thy selfe for vs vpon the Crosse, To the end, that with the sweet sauour of this most noble Sacrifice, enkindled with the fire of thy feruent loue, thou mightest satisfie and appease the wrath of Almighty God.

Osea. 13.

14.

Mat. 4. 10

1. Col. 1. 5.

54.

Luk. 1. 79.

Esa. 55. 1.

Blessed be thou therefore for euermore, which art the Sauour of the world; the reconciler of Mankinde; the tryumphant conquerour of Hell; the vanquisher of the Diuell; the author of Life; the destroyer of Death; and Redeemer of them that were in darknes, and in the shadow of Death.

*All you therefore that be a thirst, come vnto the waters, and you that haue neither golde nor silver, come and receiue all these precious Treasures freely without paying any thing.*  
Yee that desire the water of life, this

Exo. 17. 6

Gen. 35. 1

this is that mysticall Rocke that Moses stroke with his rod in the Wildernesse; out of the which sprang Water in great aboundance to satisfie the thirst of his afflicted people. Yee that desire peace and amity with Almighty GOD, know yee that this is that Rocke, which the Patriarch *Iacob* annoynted with Oyle, and erected vp for a title of Peace and Amity, betweene God and men. Yee that are desirous of Oyle to cure your wounds, this is that good Samaritan, that powreth in abundance.

Yee that desire Wine to refresh your fainting hearts, this is that cluster of grapes, that was brought out of the Land of Promise, into this vale of teares, which is now crushed and pressed out for the purpose. Yee that desire the oyle of Gods grace, know you also, that this is that precious vessell of the widdow of *Elzeus*, full of Oyle, wherewith we must all pay our debts; and albeit the vessell seemeth

Num. 13.

24.

1. Reg. 4. 6

seemeth very little to serue so many, yet looke not to the quantity, but to the quality and vertue thereof; which is certainly so great, that so long as there be vessels to fill, so long will the vaine of this sacred liquor runne without ceasing. If you require a sufficient sacrifice, he is that true *Isack*, willingly going to the place of Sacrifice, as is mentioned before in the end of Thursdayes meditation.

*Meditations vpon the benefits of  
Christs Passion.*

SECT. II.

**A** Wake I pray thee now (O my soule) and begin to contemplate vpon the benefit of the sufferance of thy Sauour, by the fruit whereof, the hurt of that poysoned fruit is redressed, which the forbidden Tree caused vnto vs, through the offence of the first man *Adam*; as the Bridegroom hath signified to his Spouse in the *Canticles*,

*Canticles*, when he said: *I haue raised thee up my Spouse, from vnder the Tree, because vnder another Tree thy Mother was corrupted, when shee was deceiued by the ancient Serpent.*

Consider then, how when our Sauour came to this place, his cruell enemies (to make his Death the more reproachfull) stripped him of all his Apparell, euen to the innermost garment, which was wholly wouen throughout without any seame. Behold now with what meekenesse this innocent Lambe suffered himselfe to be disrobed of his garments, without opening his mouth, or speaking so much as one word against them that handled him with such villany, but shewed himselfe rather very willing and ready to be spoyled of his garments, and to remaine naked to the shew of the world, to the intent that the nakednesse of such as had (through sinne) lost the garments of innocency and grace receiued, might be couered after

Gen. 3. 7.

Luke 23.

25.

after a better sort, then with the leaues of the Figtree. But on their part (no doubt) an argument of vnmmercifulnes, as it appeareth by the words of St. *Luke* the Euangelist, who saith : *They did vnto him whatsoeuer they would.*

Thou seest now (O my soule) how he that clotheth the Heauens with Cloudes, adorneth the Fields with Flowers, and giueth rayment to euery living Creature, is heere by his cruell enemies, spoyled of his owne garments. Whereby it appeareth, that albeit our Sauiour in the whole course of his life, gaue vnto vs many examples of bearing pouerty, yet at his Death he gaue vs a most perfect platforme of this vertue; for so much as at that time, he had not whereon to rest his Head, nor wherewith to couer his Body; giuing vs to vnderstand, that he had not taken any thing of this world to cleaue vnto him, our finnes onely excepted, which were the cause of his extremity.

And

And now (O my soule) learne I pray thee, to imitate thy Sauiour herein, and despise all such transitory vanities as this wicked world offereth vnto thee. Learne also O my soule, to be pittifull vnto the needy, seeing that my Sauiour was so mercifull, that hee had no pittie on himselfe, that he might haue compassion vpon thee. For what heart can be so merciflesse, that it will not rend in sunder with griefe, seeing that the very stones of the Temple did riuie in pieces, at the same time that our Sauiour suffered?

Me thinketh I see that wound that the Souldier made with his Speare, trickling downe with blood, and loe the earth is all dyed with that precious blood, which cryeth better thinges then that of *Abel*; for his blood cryed out for vengeance against the Murtherer, but this most precious blood of thine (O sweet Iesus) craueth pardon for sinners.

Two Crosses were prepared for thee

Luke 23.  
45.

Gen. 4. 10  
Heb. 12.  
24.

thee (O sweet Sauour) one for thy Body, and another for thy Soule: the one of passion, the other of compassion. Assuredly, the fire shall naturally waxe colde, and the water hote; before I shall forget this vnspeakable loue which thou shewedst vnto thy Spouse thy Church.

Cant. 1. 6.

*Tell mee, O thou fairest among men, where doest thou lodge? and where sleepest thou at noone day, that I may finde thee?* Further-

Ezec. 47.

12.

Apoc. 22.

2.

more O my soule, learne to arme thy selfe with patience, and that by the example of thy Sauour Christ, for thou art sicke of impatiency, and he is that fruitfull tree fit for thee to feede vpon, whose leaues are good for medicines.

Rom. 12. 2

Sometimes I haue said and purposed with my selfe: I will neuer from henceforth fall out, or be angry againe with any man: I will surely keepe peace with all persons; and therefore I thinke it good for me, to auoyde all company, thereby to eschue all occasi-

ons

ons of trouble, contention and anger. But now (O Lord) I vnderstand my weakenesse in this point, for to flye from company, is not a meane to subdue anger: but rather to hide and couer mine owne imperfection.

And therefore I will from henceforth carry euer with me, a minde ready prepared to liue, not onely with the good, but euen with the wicked also, and to keepe peace with such cholericke, wayward, and froward persons as doe euen abhorre peace. Thus I purpose to doe from henceforth: graunt me thy grace therefore O Almighty God, that I may duely accomplish this intent: If other men shall take my Lands or goods away from me, grant me thy grace O Lord, that I be not angry nor grieued therewith, seeing that thou art contented to part with thy very garments for my sake. If they shall take my credit, honour, or estimation from me: let not that cause me to breake peace with them;

Mark. 14.

50.

Math. 26.

56.

Math. 27.

46.

Luke 23.

46.

them; seeing I behold thee so despised, dishonoured, and contemned. If my friends and acquaintance shall forsake mee, let me not therefore be confounded; seeing thou art left alone, not onely of the world, but euen of thine owne Disciples, yea, and for a time of thy heauenly Father. And if it shall seeme to mee at any time that I am forsaken of thee, yet let me not for all that loose my confidence and trust in thee: seeing thou diddest not loose thine, but after thou hadst said those words; *My God, my God, why hast thou forsaken mee.* Thou didst proceed to say, *Father into thine handes I commend my Spirit.*

Wherefore (O my soule) thou hast herewith, whom thou mayest conuerse and take comfort in thy long paines and troubles: for although the last paines and torments of the body of our Saviour Christ were short, yet were the griefes and paines of his pittifull heart and soule very long, and of great

great continuance, considering that his whole life was full of anguish and sorrow for our sinnes.

## Meditation for Saturday Night.

*If This day thou hast to meditate upon the satisfaction of Christ, to God the Father, for our sinnes.*

### The Text of the foure holy Evangelists.

**T**hen the Iewes (because it was the Feast of Easter) that the Body should not remaine upon the Crosse on the Sabbath day, (for that day of the Sabbath was very solemne among them) besought Pilate that their legs might be broken, and that they might be taken downe from the Crosse. Then came the Soldiers, and brake the legs of the first

Ioh. 19. 31

first and of the other that was crucified with Iesus.

But when they came to Iesus, and saw that he was already dead, they brake not his legges. But one of the Souldiers with a Speare thrust him into the side, and forthwith there issued out blood and water. And hee that saw it, bare witnesse, and his witnesse is true.

Mark. 15. And now when euening was come, Ioseph of Arimathea, an honourable Counsellor, which also looked for the Kingdome of God, came, and Math. 27. went in boldly vnto Pilate, and Luke. 23. asked the body of Iesus. And Pilate maruailed if he were already dead, 50. and called vnto him the Centurion, and asked of him whether hee had beene any while dead. And when he knew the truth of the Centurion, he deliuered the body to Ioseph.

Ioh. 18. 39 There came also with him, one called Nichodemus (who was wont to resort to Iesus by night) and hee brought with him of Myrhe and Aloes mingled together, about a hundred pound.

Then

Then tooke the Body of Iesus, and wrapped it in linnen cloathes, with those sweet Odours, according to the custome which the Iewes obserued in the buriall of the Dead.

And in that place where Iesus was Crucified, there was a Garden, and in the Garden a new Sepulcher, wherein was neuer man yet layde. Therto they layde Iesus, by reason of the Passeouer of the Iewes, for that Sepulcher was nere at hand. And the Woman also that followed after, which came with him from Galilee, beheld the Sepulcher, and how his Body was layde. And they returned and prepared Odours and Oyntments, and rested the Sabbath day according to the Commandement.

Luke. 23.  
55.

Meditations upon these points  
of the Text.

**T**Hou hast hitherto (O my soule) celebrated the Death and grievous paines of the Sonne

Cc

of



of God, it is now also time for thee to bethinke thy selfe of that inestimable price of his death, that was so availeable with his heavenly Father, that he did give testimony himselfe thereof, by sending downe his holy spirit vpon him, and by saying: *This is my well-beloued Sonne, in whom I am well pleased, &c.* So that the wrath of GOD is now pacified with the sacrifice of that true Noah: That sweet Doue which departed out of the Arke, and is returned againe, bringing with her the signes of mercy and clemency.

O my soule, thy Spouse hath washed thee with his blood, being more cleare then the springs of *Euseben*; reioyce therefore (O my soule) and comfort thy selfe with this: *The winter is now past, the showres and tempestuous stormes ceased, the flowers doe appeare in our Land. Rise vp therefore my welbeloued, my darling, and my Turtle-dove, that abidest in the hole of the Rocke, and in the cleftes of the Wall.*

That

Mat. 3. 17.

Gen. 8. 11

Cant. 7.

Cant. 2. 11

That is, in the strokes and wounds of my Body. The end of his paines is the beginning of thy ioy; for methinketh I see the blood running out of his side, more freshly then those Golden streames which ranne out of the Garden of *Eden*, and watered the whole world.

O gate of Heauen! O window of Paradise! O place of refuge! O Tower of strength! O sanctuary of the Iust! O nest of cleane Doues! O flourishing bed of the Spouse of *Salomon*! O good *Lot*, that forewarnest sinfull *Sodome* every day! O true *Noe*, that hast prepared an Arke for such as desire to bee saued! O Fountaine of euerlasting water, that mountest vp into Life eternall! Driue me daily from sinfull *Sodome*, cause me to come and sleepe safely in the Arke of thy sacred bosome, and to drinke continually of this liquor of Life.

Learn me that sweet song of thy blessed Prophet; *This is my resting place for ever and ever:*

Cc 2

heere

Cant. 3. 7.

Gen. 19. 7

Gen. 6. 18

Ioh. 4. 14

Psal. 1. 2.

14.

*heeere will I dwell, for I haue a delight therein.* Thou madest the Virgin *Mary* to bee accounted blessed among Women. Thine enemies confessed thee blessed, because thou camest in the name of the Lord. Thou makest so many to depart in peace as see thee to be their Sauour. And I know thou hast giuen the second death such a foyle, that hee cannot returne vpon thee, for thou hast beene his Death.

Luk. 1. 28.  
Luk. 19. 38.  
Luk. 2. 29  
Osea. 13. 14.

*Of patience in affliction; after the example of our Sauiour Christ.*

SECT. II.

O Heauenly Father, sith of thy infinite goodnes and mercy, thou wouldest that thy blessed and welbeloued Sonne should thus suffer for our sinnes, and take vpon him all our miseries; why wilt thou that wee also our selues should now suffer likewise, seeing his

his Death hath made full satisfaction vnto thee for vs?

Surely (O Almighty God) I doubt not, but that thy will is that wee should suffer, not for the satisfaction of our sinnes, but because there is nothing in the world more acceptable vnto thee; then to suffer for the loue of thee? For among all thinges in Heauen, there is nothing more precious vnto thee, then the loue of our blessed Sauour: and in Earth, nothing more acceptable vnto thee then the afflicted loue of holy men.

Moreouer, there is no one thing in this world, that maketh a more perfect shew before men that wee are iust in the sight of GOD, then when we are ready to suffer for Gods cause; for as much as the tryall of true loue, is to enter and endure combate for the beloued.

And there is no prooffe so voyd of all suspition as this is: the which cannot be made more euident then it is set out in the example of

Rom. 5. 3.

Eccles. 16.  
26.

our Sauour Christ; who being the welbeloued and onely begotten Sonne of Almighty God himselfe, yet did he neuer make resistance according to his mighty power. Euen so shall wee neuer discouer our loue towards him fully and perfectly, (be our other seruices we doe vnto him neuer so many and great) vntill we come to suffer for his sake. *For tribulation* (as Saint Paul saith) *is the occasion and matter of patience*: and Patience is the tryall of vertue; and this prooffe giueth a hope of glory.

Almighty God in all the workes of Nature, hath not made any one thing that should bee idle or in vaine; much lesse would he, that in the workes of grace, his gifts should be idle or in vaine, and therefore he deuiderh to euery one of his Elect, the burthen & charge which he must beare, according to the talent of Grace which he hath receiued. So that heere in this short transitory life, it is not to be esteemed for an argument of the greater

greater loue of God towards vs, if he giueth vs pleasure and ease, but rather if hee giueth vs tribulation and aduersity. Therefore saith the Prophet: *Thou feedest thy people with Bread of teares, and giest them plenty of teares to drinke.* When Moses made that peace and concord between Almighty God and his people, the Text saith, that he dipped an Hop stalke in blood, and therewith besprinkled the people: and this being done, the rest of that blood which remained, hee sprinkled vpon the Altar.

Hereby let all those that determine to be the friends of Almighty God, vnderstand, that their loue with him, must be celebrated with the blood not of Christ onely, but euen of themselues also, if the matter so require: to wit, by patient suffering of aduersity vnto the death; *For whosoener will liue godly in Christ Iesus, must suffer affliction,*

Our Sauour CHRIST in that same night that hee supped with his Disciples, was not content to

Cc 4

drinke

Psal. 80. 5.

Exod. 24.

2. Tim. 3.  
12.

drinke alone, but gaue the Cup likewise to them, giuing all men to vnderstand that they must be partakers of his Crosse that intend to enter into his glory.

Let all godly Christians therefore that suffer trouble and affliction, be of good comfort, assuring themselves that the more troubles, afflictions, Imprisonments, and persecutions they suffer, the more like they are vnto our Saviour Christ. Be of good comfort all yee Christians that are in trouble, for you are not therefore the more forsaken of God, but rather (if you haue patience in your troubles) you are certainly the more in his grace and fauour, and more singularly and dearly beloued of him. Be of good comfort (I say) and feare not, all yee Christians that are in trouble and affliction: for there is no sacrifice more acceptable vnto Almighty God, then a troubled and afflicted heart; neither is there any signe more certaine of his loue and friendship,

then

then patience in tribulation and affliction.

Remember how Saint Paul encourageth his Scholler Timothy, not to shrink for feare of affliction, but patiently to attend the issue, vsing vnto him these wordes; *Thou therefore my Sonne* (saith he) *suffer affliction as a good Souldier of Iesus Christ. No man that warreth entangleth himselfe with the affaires of this life, because he would please him that hath chosen him to bee a Souldier. And if a man also strine for a Mastery, hee is not crowned, except he strine as he ought to doe.*

2. Tim. 2.  
3.4.5.

The same Apostle likewise, in his Epistle to the Hebrewes, vseth these wordes; *Consider therefore* (saith hee) *that Christ endured such speaking against of sinners, least you should bee weary and faint in your mindes. For yee haue not yet resisted vnto blood, in strining against Sinne: but haue forgotten that exhortation, which speaketh vnto you as vnto Children.*

Heb. 12.3.  
4.

Cc 5

My

*My sonne, despise not thou the chafening of the Lord, neither faint when thou art rebuked of him. For whom the Lord loveth, him he correcteth, and hee scourgeth every sonne that hee receiveth. So that as no man that loveth Christ, is without his part in his Cup, so it behooveth such persons, to prepare themselves thereunto.*

And let no man be discomfited, and say, that he either suffereth for his sinnes, or without sinne; for howsoever thou suffer as a Christian, thou sufferest with Christ in effect; for if thou suffer for thy sinnes, (and doe heartily repent them) thou sufferest with the good Thiefe; or if thou suffer without offence, thou oughtest to take the more comfort thereof, because this is to suffer with our Saviour Christ himselfe.

Medita-

## *Meditation for Sunday Night.*

*¶ This day thou hast to meditate upon the Resurrection of our Saviour Christ.*

### *The Text of the Foure holy Evangelists.*

**N**OW the first day of the weeke, very earely in the morning, while it was yet darke, came Mary Magdalen unto the Sepulcher, and saw the stone removed from the Tombe, and perceived that the Body was not there. The which when she found not, shee stood without the Sepulcher in the Garden weeping. And as she wept, she bowed herselfe downe into the Sepulcher, and saw two Angels in white,

Ioh. 20. 1.  
2. 3. 4.

white, sitting, the one at the Head, the other at the Feet of the place, where the Body of Iesus was layde. And they said vnto her, Woman, why weepest thou? Shee made answer, and said: They haue taken away my Lord out of the Tombe, and I know not where they haue layde him. When shee had thus said, she turned her selfe backe, and saw Iesus standing, and knew not that it was Iesus. Iesus said vnto her: Woman why weepest thou? Whom seekest thou? She supposing that hee had been the Gardener of that Garden, said vnto him: Sir, if thou hast taken him away, tell me where thou hast layde him, and I will take him away. Then said Iesus vnto her, Mary. And she said vnto him, Master: Iesus said vnto her, Touch me not, but goe and tell my Brethren, that I ascend to my Father, and your Father; to my G O D, and your God. Mary Magdalen came forth with away, and tolde these things vnto the Disciples, saying: I haue seene the Lord, and he tolde me these & these things,

things, that I should tell them vnto you. The same day late in the Evening, when the doores were shut, where the Disciples were assembled for feare of the Iewes; Iesus came and stood in the midst of them, and said vnto them: Peace be with you. And when he had so said, he shewed vnto them his hands and his side. Then were the Disciples glad when they had seene the Lord. Then said Iesus vnto them, Peace be with you. As my Father sent me, so send I you. And when he had said those words, he breathed vpon them, & said: Receiue the holy Ghost. Whose sinnes so ever ye shall forgive, they be forgiven vnto them, and whose sinnes so ever yee shall retaine, they are retained. At that time Thomas one of the twelue, who was also called Didimus was not with the Disciples, when Iesus came. The other Disciples therefore when he came, said vnto him: We haue seene the Lord. But he said vnto them, Except I see in his hands the print of the Nayles, and put my finger into the holes of them, and put my hand into

into his side, I will not beleene it.

And Eight dayes after his Disciples were againe within, and Thomas with them. Then came Iesus againe, when the doores were shut and stood in the middest, and said, Peace bee vnto you. And after he said vnto Thomas: Put thy finger heere and see my hands, and put forth thine hand, and put it into my side, and be not faithlesse but faithfull.

Then Thomas answered, and said vnto him, Thou art my Lord and my GOD. And Iesus said vnto him, Thomas, because thou hast seene, thou beleuest. Blessed are they that haue not seene, and haue beleued. And many other signes did Iesus worke also in the presence of his Disciples, which are not written in this Booke.

But these thinges are written, that yee might beleene, that Iesus is Christ the Sonne of God, and that in beleeuing, yee might haue life through his Name.

*Medita-*

*Meditations vpon these points  
of the Text.*

O My Sauour, what meanest thou, that thou giuest not part of thy glory vnto thy most holy Body, that lyeth waiting for thee in the Sepulcher? Thou knowest well (O Lord) that the Law which was made concerning the diuision of spoyles, saith, That there should be giuen as great a portion to him, that remained in the Tentes, as to him that entred into the Battell; thy holy body hath remained waiting for thee in the Sepulcher, whilest thy most sacred soule triumphed; make therefore an equall diuision of thy glory to thy body, forsomuch as thou hast now obtained the victory.

This is that holy Patriarch Ioseph, who is now deliuered out of Prison, and placed next the King himselfe. This is that holy Moses, who

1. Sam. 30.  
24.

Ge. 41. 40.

Exod. 2. 3.



who was taken out of the Waters, and out of the poore Rush-basket, and is now come to destroy all the power of King *Pharao*.

Hest. 6. 10

This is that innocent *Mardocheus*, who after he had put off his Sackcloath and Afhes, and was apparelled with royall garments, ouercame his enemy Death, and put him to his owne Crosse. This

Dan. 16.

23.

is that holy *Daniell*, who is now come forth of the Lyons denne, and hath not receiued any damage, of the furious, hungry and rauinous beastes. This is holy *Ionas*, that was allotted to dye, to deliuer his company from death, who entring into the belly of that great beast, is the third day cast vp againe vp-on the Coast.

Ionas 1. 7

Who is this, that being between the hungry jawes of the deuouring beast, could not be eaten of her? Who is this, that was swallowed downe into the bottome of the waters, and enioyed neuertheless the ayre of life? Who is this, that being sunke downe into the depth

depth of perdition, caused euen Death it selfe to serue him? This is our glorious Sauour, who was snatched away by that cruell beast which is neuer satisfied; (to wit, by Death) which after shee had him in her mouth, and perceiued the excellency of the pray, trembled and quaked for feare, and could not holde it. For although the Earth swallowed him after hee was dead, yet finding him free from all fault, she was not able to detaine him in her house. For it is not the paine that maketh a man guilty, but the cause, which could not be found in him.

Most truely said that holy Prophet, concerning thee (O my Sauiour) *Thou wilt not leaue my soule in Graue, neither wilt thou suffer thine Holy one to see corruption.* When *Iacob* had sorrowed much for his Sonne *Ioseph*, thinking that hee had beene Dead; and tidings were brought him that hee was not onely aliue, but as a second

Psa. 26. 10

Gē. 45. 25

1. Thes. 4.  
14.

Luk. 7. 14.

Ioh. 11. 43

Col. 3. 3.

second King in *Pharoos* Commonweale ; the Text saith , that hee brake out into a sodaine ioy, and said ; *It is enough for mee, if my sonne Ioseph bee yet alive, I will goe and see him before I dye.* Euen so it is enough for a faithfull Christian, to heare that Christ was dead for our sinnes, and that he rose againe for our Iustification : *For if yee beleene that Iesus hath dyed and is risen againe, euen so them that sleepe with Iesus, will God bring with him.*

The Widow of *Naim* was glad when our Sauour reuiued her dead Sonne. *Martha* and her Sister *Mary* were comforted with the resurrection of their brother *Lazarus*. How much more ought we to reioyce in the Resurrection of our sweet Sauour, by whom we trust to liue for euer in the life to come ? For with this Doctrin doth the Apostle comfort the *Colossians* : *Your life* (saith he) *is hid-den with Christ in God, and when Christ which is your life shall ap-peare,*

*peare, then shall you also appeare with him in glory.* In this then we haue fruit ; that by the rising againe of Christ, the Faithfull are assured of a ioyfull resurrection vnto an endlesse life. For which cause the Apostle saith, *Christ is risen from the dead, and is become the first frutes of them that sleepe, &c.*

For euen as a man being layde downe to rest, in rising, the Head listeth vp it selfe first, and so the whole Body in order ; Euen so, CHRIST our head being risen before-hand, it cannot be but that wee that be his members must follow. *For if we be dead with Christ, wee beleue that we shall likewise liue with him.* And our Sauour himselfe, vseth a most plaine speech, in the Gospell written by Saint *Iohn* ; *This is the will of him that sent mee, that of that which hee hath giuen me, I should loose nothing, but should raise it vp at the last day.* And though it bee last, yet it is not the least commodity that wee reape

1. Cor. 15.  
20.

Rom. 6. 8.

Ioh. 6. 39.

Act. 1. 9.

Ioh. 14. 2.

reape by Christs resurrection:  
that hee did not onely afterward  
ascend vp into Heauen, but hath  
also taken with him our flesh.  
Thereby assuring vs, that he inten-  
deth not onely to present vs before  
God his Father, but also to pro-  
uide vs an abiding place there,  
where there are so many Mansi-  
ons.

*The end of the seanen Evening  
Meditations.*

AN  
EXCELLENT  
TREATISE OF  
CONSIDERATION  
and PRAYER.

Written by the same Author,  
F. LEVVEs de GRANADA,  
in Portugall.



LONDON.  
Printed by Edw: All-de, and  
are to be solde by Ioseph Browne, in  
Pawles Churchyard, at the  
Signe of the Bull  
head. 1623.

TO  
The right Vertuous and  
noble Lady, the Lady ANNE  
COTTRELL, Wife to the Right  
Worshipfull Sr. Clement Cottrell  
Knight, Groomporter to the  
Kings Maiesty.

Madam.:



*I* Haue presumed to  
Dedicate this former  
Booke of Prayer and  
Meditation, to my  
respected Friend your  
worthy Husband, (from whom I  
haue receiued many fauours:) This  
following Treatise of Consideration  
and Prayer, I haue made bolde to  
present to your Worships hands; as a  
precious Iewell to bee regarded, for  
the attaining of the Kingdome of  
Heauen: The goodnes of the worke I  
commend to your learned Iudgement.  
So praying Almighty God to giue you  
long life, with-increase of much Ioy,  
I humbly take my leaue, And rest:

At your Wor: Command,

Edw: All-de.



OF THE GREAT  
profit and necessity  
of *Consideration*.

CHAP. I.

**I** Or so much as in the  
exercise of Consi-  
deration, it cannot  
be, but that some  
labour and paines  
mult. needes bee taken as well by  
reason of the imploying and occu-  
pying of the time, which it requi-  
reth of vs euery day: as also in re-  
gard of the quieting, and close re-  
collecting of the heart; (which is a  
thing very requisite for the same,)  
I thinke it therefore very necessary  
before all other things, to declare  
here, what great fruites and com-  
D d modities

modities doe ensue of this exercise, to the intent that the heart of man, which without great promises and allurements is not moued to take great paines, may by this meane be the more moued & prouoked, to the loue of this holy exercise, and to bestow greater paines and labour therein.

*Consideration helpeth all vertues in their exercises.*

Now the greatest commendation wee can giue to this vertue, is this, that it is a greater helper and furtherer of all other vertues. I meane not in supplying the proper office of them, but in helping them in their exercise. Insomuch, that like as deuotion is a generall stirrer and prouoker vnto all vertues (as one of the Fathers affirmeth,) and as the hearing of a Sermon, (if it be heard with such attention and deuotion as it ought to be,) is also an exercise that moueth vs, not to any one vertue alone, but to all vertues, (forso much as each good instruction is directed to this end:) euen so likewise is Consideration a great helpe and furtherance, not onely

onely to any one vertue alone, but vnto all kinde of vertues. For there is no more difference betweene a Sermon and Consideration, than is betweene the reading of a lesson, and the repetition of the same reading; or betweene the meate that is set before vs in a dish, and the same meate when it is digested and concocted in the stomack.

Now this is one of the greatest and most assured praises wee can giue to this vertue. For by this meanes it putteth not away the labours of other vertues, but rather maketh prouision how to help and further them in their labours; yea, stirreth & prouoketh them therevnto. This is the thing which by the grace of God we intend now to prooue very manifestly in this place.

*The proper praise of Consideration.*

*Of those vertues that are common,  
both to a Christian and an Infidell:  
and what vertues are peculiar  
and proper to a Chri-  
stian onely.*

*ardinall  
vertues.*

**F**OR the better vnderstanding whereof, it is to be knowne, that among vertues some be common both to the Christian and to the Pagan Philosophers; (as those foure that be called Cardinall vertues,) to wit, Prudence, Iustice, Fortitude, and Temperance. Of which vertues the Philosophers vnderstood, & wrote very much.) Other vertues there bee that are proper and peculiar vnto a Christian onely, in that he is a Christian; whereof the Pagan Philosophers neither knew nor wrote any thing at all; or if they did, it was surely very little. These are principally those three most noble vertues, called Theologicall vertues; to wit, Faith, Hope, and Charity; Which haue for their obiekt Almighty

*Theologi-  
call ver-  
tues.*

mighty God himselfe, and their proper office is, to dispose and direct a man towards him. These Theologicall vertues haue the empire and soueraignty ouer all other inferiour vertues, and therefore they moue and prouoke them to doe their operations, whensoever the same is expedient for their seruice.

After these there follow other very principall and excellent vertues, (which be very neere of affinity vnto them.) As the vertue, called Religion, whose obiekt is the seruice and honour of GOD. The vertue, called Deuotion, which is the act and exercise of the same Religion; and the office of it is, to make vs very prompt and ready, to doe all such things as appertaine vnto his seruice. The feare of God, which refraineth and bridleth vs from sinne. Humility, which is also after a sort (as a learned Father affirmeth) the root and foundation of all vertues. And Repentance, which is the gate of our saluation; whereunto appertaineth,

*Religion.*

*Deuotion.*

*The feare  
of God.*

*Humility*

*Repentance*



the sorrow and griefe for our life past, and withall, a firme purpose and determination, to amend our life in time to come.

Of all these vertues the Pagan Philosophers vnderstoode very little, or nothing at all; notwithstanding that these be the vertues, that haue the soueraignty & principality ouer all others; yea, they be the rootes and fountaines of all our weale. First, because (for the most part) they bee spirituall vertues, that haue the accomplishment of their perfection in the inward part of our soule, (where all the beauty of the daughter of the King standeth: ) and secondly, because all these vertues (saith excepted) be affectiue vertues; and consequently, they bee vnto vs great motions and prouocations to doe good works. Wherein the prouidence of the grace of GOD wonderfully appeareth; For like as Nature hath provided for vs naturall affections and desires, that should bee (as it were) certaine spurres

Pla. 45. 14.

spurres, to prouoke vs to doe all such things as are requisite for our naturall life; euen so likewise hath the grace of GOD provided for vs other supernaturall affections, that might be also spurres and prouocations vnto vs, to doe all such things as are behoouefull for our spiritual life. And such be these vertues before mentioned: to wit, Loue, Sorrow, Feare, & Hope, with the rest; without the which vertues, the spirituall life were like a Barge without Oares, or like a ship without sailes. For so much as without these vertues, wee should not haue any thing to moue and prouoke vs to doe good workes.

For (considering that the way of vertue is so sharpe and full of difficulty) what should become of vs, if we had not these spurres and prouocations of Loue, of Feare, and of Hope, to spur and pricke vs forwards to labour and trauell in the same? For this cause therefore are these vertues so much comended. For besides that they are

such principall vertues, (as wee haue already declared,) they be also very great prouocations and motions, to moue vs to doe good workes.

*Why the exercise of consideration is so much commended.*

This foundation being now laid, I say, that the greatest praise wee giue to the vertue of *Consideration* is, that the same is a great minister and helper vnto all these vertues, as well of the one sort as of the other, according as we will now declare. Where also it shall appeare, that the commendation we giue to this vertue, is not so much in respect of the vertue it selfe, as for the seruice & commodity it bringeth to other vertues.

*How Consideration helpeth Faith.*

SECT. I.

*Faith is the beginning and foundation of the Christian life.*

**N**OW therefore to take our first beginning of Faith: it is manifest, that Faith is the first beginning and foundation of all the Christian

Christian life. For Faith maketh vs to belecue, that Almighty God is our Creator, our Gouvernour, and Redeemer, our Sanctifier, our Iustifier, our Glorifier; to be short, our beginning, and our last end.

Faith is that which teacheth vs, that there is another life after this, and that there shall bee a generall iudgement of all our workes, and that we shall receiue either euerlasting glory for the good, or else euerlasting paine for the euill. And it is cleare, that the faith and beliefe men haue in these things, brideleth their hearts, and causeth them to stand in awe, and to liue in the feare of God. For if Faith were not among vs, as a meane to bridle and direct vs herein: what (trow yee) would become of the life of man? And therefore the Prophet said: *That the iust man liueth by Faith*: because Faith (by meanes of the representation and Consideration of those things that it teacheth vs) prouoketh vs to refraine from sinne and wickednesse, and to fol-

Heb. 11.6

*Faith causeth men to liue in the feare of God.*

Rom. 1.17  
Heb 10.38  
Gal. 3.11.  
Abac. 2.4.

Eph. i. 16

low vertue and goodnesse. And this is the cause why the Apostle willeth vs to take faith as a shield, against all the fire darts of the enemy. For certainly there is no better shield against the darts of sin, then to call those things to minde, that faith hath reuealed vnto vs against the same.

Wherefore, that this faith may worke this effect in vs, it is very requisite, that wee doe sometimes ponder and consider in our mindes with good attention and deuotion, such things as our faith teacheth vs. For if we doe not so, it seemeth, that our faith shall be vnto vs, as it were a Letter closed vp and sealed; in which although there come notable important newes of very great sorrow or ioy: yet it moueth vs not at all, neither to the one nor to the other, no more then if we had receiued no Letter at all. And the reason is, because we haue not opened the Letter, nor considered what things are contained in it.

Now

*Unless we meditate upon the mysteries of our faith, our faith is as it were a Letter closed up and sealed.*

Now, what thing could be said more aptly, or more to the purpose, touching the faith of the wicked and dissolute Christians? For surely there cannot bee things of greater terrour and ioy, then those are, which our Faith declareth vnto vs. But the wicked Christians, because they do neuer open this Letter, to see what things be contained in it (I meane hereby, because they doe neuer thinke and meditate vpon these mysteries of our Christian faith, or if they think vpon them, they passe them ouer very lightly, and in great hast,) they cause not in them this manner of motion and alteration, to wit, of ioy or of feare.

Wherefore it behooueth vs sometimes to open this letter of our faith, I meane the mysteries thereof, and to reade the same very leisurely; and to consider with good attention, what things are taught vs in the same; the which is done by meanes of the exercise of Consideration. For it is Consideration that

that openeth that which is locked, and vnfoldeth that which is folded together, and maketh that cleare vnto vs, which is otherwise darke and obscure. And so by illuminating our vnderstanding with the greatnesse of the mysteries of our Faith, it inclineth our Will, (so farre forth as appertaineth to the office of Consideration) to conforme our life to the same.

This office of Consideration, Almighty God figured very notably in the Law, when among the conditions that were required in the cleane Beast, he assigned this for one, that the beast should chew the cud, to wit, the meate that it had eaten before. Now it is certaine, that it was little to the purpose, whether the beast were cleane or vncleane; and surely Almighty God made little account of that: but his meaning was, to represent vnto vs in that cleane beast, the condition, office, and exercise of those beasts, that bee spiritually cleane, (to wit, of the iust & righteous

*What was  
signified by  
the cleane -  
beast in the  
Law.  
Leuit. 11. 3  
Deut. 14. 4*

teous persons) that are not content onely to eate such thinges as appertaine vnto Almighty God, in beleeuing them by Faith, but after they haue eaten them, they doe also chew them by meanes of Consideration, in searching and pondering the mysteries which they beleue.

And after they haue vnderstood the meaning and excellency of them, they distribute and diuide this meate vnto all the spirituall members of the soule, for the sustē-tation and repairing of the same.

Insomuch, that if we marke this matter well, we shall finde, that it fareth in this case as in the seed of a Tree, which although it doth virtually containe within it the substance of the tree, yet hath it need of the vertue and influence of Heauen, and of the benefite and moysture of the Earth, to cause the vertue, that is inclosed in the seed, to come forth to light, and to growe vp by little and little, and waxe a Tree.

*A notable  
similitude.*

Euen

Euen so in like manner we say, that although Faith-bee the first seed, and originall of all our weale, yet must it needs be holpen with this benefite of Consideration, that by the same, and by meanes of Charity, the greene and fruitfull tree of Life (which is virtually contained therein) may growe and come to light.

*How Consideration helpeth Hope.*

SECT. II.

Consideration helpeth also no lesse the vertue of hope. This Hope is an affection of our Will, that hath his motiue and roote in the vnderstanding. As the Apostle Saint Paul in his Epistle to the Romans, signifieth plainly vnto vs, saying; *All things that are written, are written for our learning: that wee through Patience and consolation, which the Scripture teacheth vnto vs, might haue Hope and*

Rom. 15. 4

*affiance*

*affiance in Almighty God.* For vndoubtedly the holy Scripture is the Fountaine, from whence the Iust man gathereth the Water of comfort, where with he strengtheneth himselfe to put his hope and trust in God. For first of all hee seeth in the holy Scriptures, the greatnes of the workes and merites of our Sauour Iesus Christ, which are the principall stay and foundation of our Hope. There he seeth likewise in a thousand places, the greatnesse of the goodnesse, sweetnesse and Maiesty of Almighty God, liuely expressed and set out to the eye; and withall, the mercifull louing prouidence hee hath ouer them that be his; the gentlenesse and benignity wherewith he receiueth them that come vnto him, and the faithfull promises and pledges hee hath giuen vnto them, whereby they are very well assured, that hee will neuer forsake them that repose their hope and trust in him. There he seeth, that there is no one thing more often

*The Holy Scripture is the fountaine of comfort.*

*The workes and merites of our Saviour Christ, are the principall stay & foundation of our hope in God*

often repeated in the Psalmes; more commonly promised in the Prophets; more evidently declared in the Histories from the beginning of the world; then the louing fauours, graces, and benefites, that the Lord continually bestoweth vpon such as bee his seruants: and how he hath most mercifully holpen and defended them in all their calamities and distresses. How he helped *Abraham* in all his Iourneyes; *Jacob* in his dangers; *Ioseph* in his banishment; *David* in his persecutions; *Iob* in his aduersities; *Tobias* in his blindnesse; *Iudith* in her enterprife; *Hester* in her petition; The Noble *Machabees* in their Battles and tryumphs; and to be short, as many as with humble and religious hearts committed themselues vnto him.

These and other like examples, doe strengthen and encourage our hearts in labours and aduersities, and cause it to hope and trust assuredly in God. Now what doth Consideration worke in all this?

For

Forsooth it taketh this medicine into her hands, and applyeth it to the weake and diseased member that hath need of it; I meane hereby, that Consideration bringeth all these thinges into our remembrance, and representeth them to our heart; it searcheth and weigheth the greatnesse of these louing pledges and mercies of Almighty God, and with them, animateth and encourageth the afflicted person, that he be not dismayed, but rather fortifieth him with a strong Hope, and induceth him also to put his trust in that most mercifull and louing Lord, who neuer fayled any one man, that had recourse vnto him with all his heart.

By this therefore thou seest deare Christian Reader, how Consideration is the minister and seruant of Hope, and how it serueth her; and representeth vnto her all such things as may strengthen and encourage her. But that man that considereth not any of these things and hath no eyes to see any part of them,

*The fruit of  
Consideration.*

them, wherewith can he possibly strengthen, and fortifie this vertue of hope in himselfe, that it may be profitable vnto him in his labours and aduersities?

*How Consideration helpeth Charity.*

SECT. III.

**A**fter Hope, followeth Charity, whose due praises cannot be vttered in few wordes. For Charity is the most excellent vertue of all vertues, as well Theologicall, as Cardinall. Charity is the life and soule of them all; and Charity is also the accomplishment of all the Law. For as the Apostle saith; *Hee that loneth*, (that is, he that is in perfect Charity) *hath fulfilled the Law*. This is the vertue that maketh the yoke of God sweet, and his burthen light. This is the measure, whereby the portion of glory that shall be giuen vnto vs in the life to come must be

mea-

*Charity of all vertues is the most excellent.*

1. Cor. 13.

2. 13.

Rom. 13.

10.

Math. 11.

30.

*According to the measure of our love, wee shall be rewarded of God.*

measured. This is that vertue that is liking and acceptable vnto Almighty God, and for whose sake, all such thinges are very acceptable vnto him as be indeed acceptable vnto him. For truely without Charity, neither Faith nor Prophecie, nor Martyrdome, be of any value in the sight of God. To conclude, Charity is the fountaine and Originall of all other vertues, by reason of the prehemidency and Soueraignty it hath to commaund them, and to make them to doe their offices; as the same Apostle confirmeth, saying; *Charity is patient and benigne: Charity is not enuious, it doth no hurt to any man, it is not proude nor ambitious, neither doth it seeke her own commodity: Charity is not angry, it thinketh no euill, it reioyceth not at wickednes, and it is very glad of the truth: Charity suffereth all thinges, it beleeueth all thinges, trusteth all thinges, and beareth all thinges.*

Now although it be true, that all vertues & good workes doe helpe

vs

1. Cor. 13.  
2.

1. Col. 13.  
4.



*Our will is  
a blinde  
power, and  
must bee  
guided by  
our vnder-  
standing.*

vs towards the obtaining of this most excellent and precious Jewell; yet of all others, Consideration helpeth vs most specially. For certain it is, that our will is a blinde power, that cannot step one foote, vnlesse the vnderstanding doe goe before and illuminate and teach it, what thing it ought to will and desire the same.

It is also certaine, (as *Aristotle* affirmeth) that each good thing is amiable in it selfe, and that euery thing doth naturally loue his owne proper weale.

*How wee be promoued to loue God  
both in regard of his Diuine per-  
fections, and of his great  
loue towards vs.*

**T**O the intent therefore that our Will may be inclined to loue Almighty God, it is requisite, that the Vnderstanding doe goe before it, to examine and try, and so consequently, to declare vnto the Will how amiable Almighty God is,  
both

both in respect of himselfe, (to wit, in regard of his Diuine perfections,) as also in respect of vs, (to wit, in regard of his wonderfull loue and mercies shewed towards vs;) that is, the Vnderstanding must weigh the greatnesse and excellency of his bounty and goodness, of his benignity, of his mercy, of his beauty, of his sweetness, of his meekenes, of his liberality, of his noblenesse, and of all other his perfections, which are innumerable.

Besides this, the Vnderstanding hath to consider, how louing and mercifull Almighty GOD hath bene towards vs; how much he hath loued vs; how much he hath done and suffered for our sakes, euen from the Maunger, vntill his very death vpon the Crosse; how many great blessings and benefites hee hath prepared for vs for the time to come; how many he doth presently bestow vpon vs; from how many great euils and miseries he hath deliuered vs; with how  
great

great patience he hath suffered vs; and how gently and louingly he hath dealt with vs; with all his other benefites, which be also innumerable.

And thus by considering and pondering very much in the consideration of these thinges, our heart shall by little & little be enkindled and enflamed in the loue of such a mercifull and bountifull louing Lord. For if the very wilde and sauage Beasts, doe loue their wellwillers and benefactors; and if gifts (as it is cōmonly said) doe breake the hard and stony Rockes; and if that man that findeth benefites, findeth withall (as the Phylosopher saith) *Chaines whereby to take and binde mens hearts*: what heart is there then so stony hard and sauage, that considering the passing bountifull goodnes and greatnes of all these inestimable benefites, is not enkindled and enflamed in the loue of our mercifull and louing Lord, that hath bestowed them vpon vs?

How

*How Almighty God will helpe him, that helpeth himselfe.*

**A**Dde also hereunto, that when a man considereth these thinges attentiuely with himselfe, and endeauoureth with the grace of God to doe so much as he is able to doe for his part; Almighty God will then also doe that, that appertaineth vnto him, that is, Almighty God will moue him, that moueth himselfe, and helpe him that helpeth himselfe: by helping our consideration with the light of the holy Ghost, and with the giift of vnderstanding; the which the more it penetrateth and vnderstandeth all these reasons that induce vs to the loue of God, the more doth it enkindle and enflame vs in the same loue of him.

For like as that euerlasting light and word of the Father, is not a barren word, but a fruitfull word, which together with the Father, pro-

produceth the Holy Ghost, which is a loue consubstantiall, euen so doth this light and word of God worke in our hearts, by enkindling and inspiring this loue of God in them.

*How vehement actes of Charity,  
are a meane to increase  
Charity.*

**T**His may bee yet confirmed and declared more plainly by another reason. For it is manifest, that although this vertue of Charity doe grow and increase (as we haue said) with the actes of all other vertues, being done in the state of grace: yet doth it chiefly increase with her owne proper acts, when such acts be vehement.

For like as by writing well, and with an earnest care and diligence, a man attaineth to be a good writer; by painting, a Painter; and by the exercise of singing, a Musitian: euen so likewise by louing, he may become a Louer, I meane hereby

that

that like as the vse of writing well, causeth a man to be a good Writer; and of painting well, a good Painter, &c. euen so likewise the vse, exercise, and contrinuanse of louing much Almighty God, maketh a man at length to become a great loue of God. For albeit this heavenly hability and vertue, be the gift of God, and a thing which he infuseth, poureth and worketh in our soules; yet neuerthelesse he worketh this by this meane. I meane hereby, that as well the vertues infused into our soules by Almighty God, as the vertues acquire, (to wit, the vertues that bee obtained by our owne labour and industry) doe both of them grow and increase with the exercise of their owne actes, although in a different manner.

Whereupon wee may inferre thus much, that the more a man shall multiply the acts of the loue of God, and the more he shal exercise himselfe in this vertue of Charity, and the longer he shall endure

E e

and

*The vse, exercise, and continuance of louing much Almighty God, maketh a man become a great loue of God.*

and perseuere in this work of loue, the more shall this heauenly gift of charity be rooted and fortified in him. But now how can this bee done without the exercise of Consideration? How can the will bee occupied in louing of Almighty God, vnlesse the vnderstanding be exercised in blowing, enkindling, and discouering vnto it, the causes of the loue of God?

For like as when two horses draw in a Chariot, the one cannot goe forwards without the other: euen so these two powers, to wit, the Will and Vnderstanding, be in such sort linked together, that ordinarily one cannot goe forwards without the other; (at the least, the Will cannot mooue without the Vnderstanding.) Thou seeest now good Christian Reader, how inwardly and entirely the exercise of Consideration is annexed to the loue of God. For so much as a man can neuer (or very hardly) set himselfe to loue, vnlesse hee doe also consider, or haue before conside-

red, such things as may moue him vnto this loue.

Besides, it is very needfull for vs, to vse some exercise of Consideration, not onely for the increasing of this vertue of Charity, but also for the preservation of the same: that is to say, Consideration is necessary, not onely that Charity may increase; but also that it may not faile and decrease, among so many contradictions & stumbling blockes, as it hath in this fraile and miserable life. We see that a fish being out of the water dieth forthwith: and a drop of water, being out of the Sea, is quickly dried vp: and the fire being out of his naturall Region, is incontinently consumed, vnlesse there bee some care and diligence vsed to feede and maintaine it, by putting oftentimes wood vnto it, wherewith to preserve it. Now the very like neede hath the fire of Charity also to preserve it in this life, where it is as it were a Stranger and Pilgrime. And the wood wherewith it must

*Charity is as it were a stranger in this transitory life.*

be preserved, is the Consideration of the benefits of Almighty God, and of his perfections. For each one of these things being well considered, is as it were a faggot or a firebrand, that enkindleth and enflameth this fire of the loue of God in our hearts.

Wherefore it behoueth vs, to nourish and maintaine this fire of Charity, oftentimes with the wood of Consideration, that this diuine flame may neuer faile in vs. According as Almighty God hath signified in the Law, when he said, *Upon my Altar* (which is the heart of the iust man) *there shall be alwaies fire.* And therefore let good diligence and care be taken euery day in the morning, to maintaine this fire of Charity with wood, (to wit, with the Consideration of all these things) that by this meane it may be alwaies preserved. And so is it said in the Psalme: *Through my meditation, there is enkindled a fire,* to wit, the fire of charity.

*That*

*Leui. 6. 12*

*That all vertues may be lost by discontinuance, and want of vse and exercise of them.*

**T**His necessity of Consideration may be proued by another reason also. For we see by experience in all abilities and graces, both such as are naturall, as those also that are acquisite (I meane, gotten by our owne trauaile and industry,) that like as they increase by vse and exercise: euen so are they also forgotten, if wee leaue to exercise them.

And this we see plainly verified, euen in such things as be very naturall, and customably vsed. For what thing is more vsuall then the tongue and language, which a man is enured and acquainted withall, euen from his Mothers paps, and yet may it be forgotten in time, if it be not vsed and exercised? But what speake I of the tongue; seeing it happeneth some times, that

*E e 3*

*when*

when a man hath lien sicke in his bed, but onely foure or five moneths, hee can scarcely afterwards frame himselfe to goe again when he riseth, notwithstanding that going is a thing so naturall and so accustomably vsed. Now, if the abilities which bee so naturall and so much exercised, doe so much decay when they be not vsed, what will the supernaturall abilities doe, which are but as it were certaine props and stayes adioyned vnto vs, to supply the defects of nature? And if Charity with all other vertues infused, be in like manner to bee reckoned in this account: in what case then shall we be, if wee doe but very seldome or neuer exercise our selues in them? For if that thing that is euen naturall, will be lost for want of exercise, how much more will that be lost that is supernaturall? And if that thing may bee lost that is fast riueted euen in our very bowels, what shall that doe, that is but as it were onely fastened vnto vs with little

little pinnes? Againe, if it be true that all amity and friendship is both preserued and increased, by meanes of familiarity and communication: and by the want thereof is vtterly quenched and lost, (according as *Aristotle* affirmeth) what shall then become of those persons, that haue no manner of communication with Almighty God at all? And what can wee hope of them that doe neuer speak with him, nor he with them, nor so much as thinke, consider, or treat of any heauenly matter?

Thou seest then (deare Christian Brother) of how great importance the exercise of Consideration, and communication with Almighty GOD is vnto vs, for the preseruatiō of this vertue of Charity.

Ee 4

How

*How Consideration helpeth  
Deuotion, and all other ver-  
tues affectiue.*

SECT. IIII.

*What De-  
uotion is.*

THE help of Consideration is no lesse behouuefull to be had for all such vertues as are called affectiue: that is, appertaining to the affection, whereof we haue made mention before. Among which vertues, one of the most principall is, Deuotion: which is a certaine heauenly ability and gift, that enclineth our Will to desire all such things with great affection and earnestnesse, as appertaine to the seruice of Almighty God, which is one of the things that man hath most neede of, in this state of nature corrupted. For we see by experience, that men doe sinne, not so much for want of vnderstanding, as for want of will: I meane hereby, that they sinne not so much

much for want of knowledge what is good, as for that they are vnwilling to doe the thing, that they know to bee good. And this vnwillingnesse proceedeth not of the nature of vertue, (which of it selfe is most sweet, delectable, and very agreeable to the nature of man,) but of the corruption of man.

Now, considering that this defect of our Will, is the very chiefe and principal impediment we haue to hinder vs from vertue & goodness, our principall care must be, to seeke a remedy for the curing of this defect; for which purpose, one of the things that helpeth vs most, is Deuotion.

For Deuotion is none other thing but a heauenly refreshing, and a blast or inspiration of the holy Ghost, that breaketh and maketh his way thorow all these difficulties, shaketh off this heauinesse, cureth this loathsomnesse of our Will, and causeth vs to haue a taste and sauour in that thing, that was otherwise vnsauourie, and thereby

E e 5 maketh

*Our owne  
will is the  
principall  
impediment  
that binde-  
reth vs  
fro vertue.*

*The won-  
derfull ef-  
fect that  
deuotion  
worketh in  
a man.*



Psa. 103. 5.  
Esa. 40. 31

maketh vs very prompt, agile, and quicke vnto all goodnesse. And this wonderfull effect of Deuotion, the seruants of God doe daily try, and perceiue by experience in themselves, at what time they haue some great and singular Deuotion. For then they finde themselves more willing and lusty vnto all labour, and paines, then they be at other times. And then it seemeth, that the youth of their soules reioyceth, and is renewed; and then they try by experience in themselves, the truth of those words of the Prophet, where he saith, *They that trust in the Lord, shall renew their strength: they shall take wings, as it were of an Eagle, they shall run and not be weary: they shall goe and not faint.*

*That Deuotion is a continuall  
spring of good and holy  
desires.*

**D**euotion hath also another property, which is, to be as it were

Cant. 1.  
& 4.

were a certaine fountaine, and perpetuall spring of good and holy desires. For which cause in the holy Scriptures, it is commonly called an oyntment, which is compounded of many sundry sorts of odoriferous spices, and thereby yeeldeth out from it many sweete odours. Now the very like operation hath deuotion also, for the time it endureth in our hearts, for so much as it wholly spreadeth it selfe abroad into a thousand sundry kindes of holy purposes and desires, the which the more they increase and are dilated, the more doth the stench of our appetite decrease and diminish, which are the euill desires that proceede from the same. For like as the euill saour in a sicke mans Chamber, is not so much perceiued when there is a little Frankincense, or some other odoriferous thing burnt therein: euen so the saour of our euill desires is not so much perceiued, so long as the most sweet saour of this precious oynt-

oyntment continueth within vs.

And for so much as it is certaine, that all the corruption of our life, commeth of the corruption and stench of our appetite, and of the euill desires that proceed from the same; it shall be our part therefore, to vse great diligence in procuring this heavenly oyntment of deuotion, which is of very great force and efficacie, to diminish and consume this pestilent corruption.

And in like manner, as Consideration serueth in all the premisses, euen so doth it also serue and further all the other vertues before mentioned; which are, *The feare of G O D : The sorrow for our sinnes : The contempt of our selues ; wherein consisteth the vertue of Humilitie ; and Thankes-giving vnto Almighty God for his benefits.*

For (as wee haue said before) there can bee no good affection in the will, vnlesse it proceede of some consideration of the vnderstanding : For how can a man haue

sorrow

sorrow and contrition for his sinnes but by considering the filthinesse and multitude of them ? The losse we receiue by them ? The hatred Almighty God conceiueth against them ? And withall, how polluted the soule of man remaineth by reason of them ?

Againe, how can a man stirre vp his heart vnto the feare of God, but by considering the Highnes of his Maiesty, the greatnesse of his Iustice, the profoundnesse of his Iudgements, the multitude of his owne sinnes, with other the like things ? How can a man humble and despise himselfe with all his heart, vnlesse he consider the great number of his owne frailties, infirmities, falles, and miseries ?

For if Humility be (as St. Bernard affirmeth) the contempt of our selues, which proceedeth of the knowledge of our selues, it is manifest, that y deeper a man shall wade by meanes of Consideratiō into this knowledge of himselfe, and the more he shall digge into this dung-hill,

S. Bernard.

hill, the better and more truly shall he vnderstand what he is of himselfe, and the more shall hee contemne and humble himselfe.

Now to speake of thankesgiuing vnto Almighty God for his manifold inestimable benefites, out of which doe proceed those songs & praises of God (which is a principall part of true Religion) from whence (I say) doth this rendring of thanks proceed; but from the profound consideration of the same benefites? For the more a man shall by meanes of Consideration penetrate, and vnderstand the greatnesse and excellency of Gods benefites, the more is hee prouoked to praise, & giue thankes vnto Almighty GOD, with all his heart for the same.

I doe heere also passe over the contempt of the world, and the hatred of sinne, with other the like vertuous affections, which next after Grace, doe proceed of this exercise of Consideration, which is the spurre & prouoker of them all,

and

and the oyle wherewith the Lampe of all these vertues & good affections, and of other the like graces, are still nourished and maintained.

*How Prayer ioyned with Consideration, helpeth all the vertuous affections.*

#### SECT. V.

PRayer likewise when it is ioyned with Consideration (as ordinarily it is wont to be) helpeth no lesse then Consideration it selfe: yea, sometimes it helpeth much more. For Consideration commonly is not occupied any further, but onely about enkindling of some one of the vertuous affections; but Prayer when it is attent and deuout, and is withall accompanied with Spirit and feruency of minde, is wont to stirre vp all these vertues aforesaid. For when the soule presenteth herselfe before Almighty GOD, with an earnest

earnest great desire to appease his wrath, and to desire him of mercy, then there is no stone so hard, but that it is mooued hereunto.

I meane hereby, that there is no holy affection, but that it is then wholly exercised and imployed to this purpose. And it fareth in this case as it doth with a Mother, that is desirous to still her Childe, or as it doth with a good and louing Wife, that hath a desire to pacifie her Husband when she perceiueth him to be angry; in which cases, they are wont to omit no meanes they can deuise, that may any wise further the matter.

*The Office and effects of Prayer.*

**I**N the exercise of Prayer, the religious soule accuseth herselfe before Almighty God; there with the Publican shee is confounded; and ashamed for her sinnes and offences: there she purposeth an amendment of life; there she hum-

bleth

bleth herselfe, and trembleth before the supream Diuine Maiesty. There she belieueth; there she hopeth; there she loueth; there she adoreth; there she prayseth; there she giueth thanks for all benefits; and there she offereth Sacrifice vnto Almighty God, both for herselfe, and for all her neighbours. All these things be performed in a deuout Prayer.

And because the habites of vertues doe increase with the exercise of their actes, hereof it proceedeth, that the soule by meanes of this exercise of Prayer, remaineth very much beautified, and perfitted in these vertues, as *Laurentius Iustianus* affirmeth in these wordes: In true and earnest Prayer, the soule is cleansed from sinne: Charity is nourished: Faith is illuminated: Hope is strengthened: the Spirit is comforted: the Bowels are mollified: the Heart is quieted: Truth is discovered: Temptation is overcome: heauinesse is put to flight: the senses are reuiued: the strength that was weake-

*weakened, is repaired : luke-warmnesse is abandoned : the rustinesse of vices is consumed : and in this exercise the lively sparkles of Heavenly desires doe arise, and shew themselves, among which burneth the flame of the love of God.*

Luk.9.28.

By this wee vnderstand, that Prayer is a most conuenient exercise, for that man that mindeth to reforme his manners and life, and to change himselfe into another man; as our Sauour hath plainly signified vnto vs, in the mystery of his glorious Transfiguration, where of S. Luke writeth thus; *That as he was Praying in the Mount, hee suddenly Transfigured himselfe in such wise, that his face shined very bright like the Sunne, and his garments became white, like snow.*

*Why our Sauour would Transfigure himselfe rather at the time of Prayer, then at any other time.*

**O**ur Sauour could right well haue transfigured himselfe at other

other times then at Prayer, if it had pleased him; but he would of very purpose bee transfigured: whiles he was at prayer, to signifie vnto vs in the transfiguration of his body, what vertue Prayer hath to transfigure our soules: that is, to make them to loose the customes of the olde man, and to cloath them with the new man, which is Created after the Image of God. There it is, where the vnderstanding is illuminated with the beames of the Sonne of Iustice, and where the garments & ornaments of the soule are renewed, and become whiter then snow. This is the very thing, that Almighty God signified to holy Iob; when he said; *What? Is it by thy wisdom that the Hauke pruneth and changeth her feathers, when she beateth her wings against the South? Certainly, it is a thing greatly to be wondered at, that this Bird knoweth how to cast off her olde feathers, and how to feather herselfe with new. And that for this purpose,*

*Prayer hath great vertue to transfigure our soules.*

Iob.39.29

purpose, she seeketh the hot ayre of the South, that with the heate thereof, her pores may be opened, and with her mouing, the olde feathers fall off, and so giue place to the new that begin to spring out. But how much more wonderfull is it, to see a soule vnclouth her selfe of *Adam*, and to put on Christ? To change the conditions of the olde man, and to adorne her selfe with the conditions of the new man? Now this change that is so wonderfull, is then wrought, when the deuout soule turneth him selfe to the South, and there beateth her wings in the ayre. And what is it to turne her selfe to the South, but to lift vp her spirit to the Consideration of the Eternall light, and to the beames of the true Sonne of Iustice?

And what is it to beat the wings in the ayre, but to be there sighing and panting with heauenly affections & desires, calling vpon almighty God with great anguish of minde, and desiring most humbly his fauour

faour and grace? For then bloweth the ayre of the South, that is, the Heauenly refreshing of the holy Ghost, who with his temperate heat and sweet mouing, strengtheneth and helpeth vs, to cast off all the olde feathers of the olde *Adam*, that they may giue place to the new feathers of vertues and holy desires, which there doe begin to grow and bud out. And this is that thing *Ecclesiasticus* signified by other wordes, when hee said: *They that feare the Lord will prepare their hearts, and sanctifie their soules before him.*

Eccl. 2.18.

The which is principally done in the exercise of deuout Prayer. For there it is, where the soule presenteth her selfe most familiarly before Almighty God (as *S. Bernard* saith.) And there it is, whereby approaching neare vnto the euermolting light, she seeth more clearly her owne defects, and so bewaileth and accuseth them, and seeketh remedy for them, desiring the Lord of his grace, and fully purposing

posing an amendment on her part; and thus by little and little, shee sanctifieth and amendeth her life.

Thou seeest now good Christian reader, what a great helpe this exercise of Consideration is, towards the obtaining of those most high and excellent vertues, which are (as wee haue said) peculiar to a Christian man.

*How Consideration helpeth towards the obtayning of the foure Cardinall vertues: which be, Prudence, Iustice, Fortitude, and Temperance.*

#### SECT. VI.

**B**ESIDES, Consideration helpeth also (after a sort) towards the obtaining of the other foure vertues, called Cardinall vertues: which be Prudence, Iustice, Fortitude, and Temperance, as St. Bernard plainly affirmeth in his Booke of Consideration, by these words;

*First*

*First of all (saith he) Consideration purifieth and cleanseth the very fountaine from whence it proceedeth: which is the Soule. Besides that it gouerneth our naturall passions, it directeth our workes, it correcteth our faults, it frameth our manners, it beautifieth and directeth our life: to be short, it giueth knowledge to a man, of things both Diuine and humaine. It is Consideration that distinguisheth things confounded, it recollecteth those that be scattered abroad, it searcheth secrets, it seeketh for truthe, and tryeth and examineth such things as are indeed but apparant and counterfeit. It is Consideration that disposeth for the time to come, and thinketh of the time past, providing for the one, and bewailing the others, that so nothing may remaine without correction and due chastisement. It is Consideration that in the midst of prosperity foreseeeth aduersity, and therefore is not dismayed when it cometh: for that it hath preuened the same before hand with Consideration.*

*Of*

*The wonderfull effects of Consideration.*



*Of which two thinges, the one appertaineth to Prudence, the other to Fortitude.*

*It is Consideration that siteth downe as a Iudge, to giue sentence betweene pleasure and necessity, and appointeth to every of them their bounds and limits: giuing to necessity that which is sufficient, and taking from pleasure that which is superfluous; and in so doing, it maketh and formeth the vertue of Temperance, whereunto this Office appertaineth.*

Thus farre be the wordes of St. Bernard, whereby thou maist perceiue, how great and generall a helpe Consideration is, towards the obtaining of these vertues.

*How Consideration helpeth to resist vices.*

#### SECT. VII.

Consideration doeth not onely helpe to obtaine vertues, but also

also to resist the vices that be contrary vnto them. For what kinde of temptation is there, against which a man doth not fight, with the weapons of prayer and Consideration? For although it be most necessary to vse other weapons for this purpose, as fasting, almes-deedes affliction of the body, and keeping it vnder, and to eschew the occasions of euils, with other like things: yet at a suddaine, what other weapon can bee deuised more ready, and as it were, euer at hand, then prayer and Consideration? With what other weapons doth the iust man fight, and overcome in these battailes, then with them?

If he be assaulted with the cogitation of carnall pleasure and delight, hee hideth himselfe wholly in the holes of the Rocke, that is, in the precious wounds of our Saviour Christ crucified. If hee be assaulted with anger and desire of reuenge, he thinketh vpon the wonderfull patience and meekenesse of

Ff

our

our Sauour Christ, and vpon those sweete words hee spake, when hee desired pardon on the Crosse for those very persons that crucified him.

If hee be inticed with gluttony and delicious fare; if he be assured with the desire to lie in a soft bed, and to leade a delicate and wanton life, he listeth vp his eyes, and considereth the bitter gaule and vinegar, which that fountaine of life, our sweet Sauour Christ, dranke vpon the Crosse, and also the hard bed of the Crosse whereupon hee died: and the painefull and austere troublesome life, which he led for our sakes. When he beginneth to be puffed vp with pride, he considereth the greatnesse of our Sauour Christs humility. When he is moued with couctousnes, he considereth the extremity of the poüerty of our Sauour Christ. When sleepe and slothfulnesse maketh him to become heauie and dull, hee considereth the painefull watchings and trauailes that our  
Sauour

Sauour endured for vs in his prayers.

When he is wearied with the troublesome labours and paines of this present life, he considereth the greatnes of the heauenly treasures, and glorious delights, which hee shall receiue in the life to come. When hee is tempted with the fickle pleasures and delights of this miserable world, hee considereth the euerlastignes and bitternesse of the horrible paines and torments of hell fire.

When he is molested and wearied with the Crosse, hee thinketh vpon the vertuous examples of the Martyrs, of the Apostles, and of the Prophets, and with the consideration of that which is past, he causeth all that he doth presently, to seeme little vnto him. And when it so happeneth, that with all these defensiuies he cannot well sustaine the weight of his burthen, he addeth them vnto the diligence of Consideration, the voice of Prayer, calling and crying with great  
Ff 2      anguish

anguish of minde vpon Almighty God, who (be you well assured) will neuer forsake them that call vpon him, but promiseth that hee will giue eare vnto them; and hath giuen vs very manifest and sundry examples, that hee neuer forsooke them that called vpon him with all their hearts.

Psal. 142.  
1.2.

This is that, which the holy Prophet King *David* affirmeth in many places hee did, when hee sawe himselfe compassed about with the snares of his enemies, and with tribulations, saying; *I cried vnto the Lord with my voyce: with my voyce I prayed vnto the Lord. I poured out my meditation before him, and declared mine affliction in his presence.*

*How*

*How Consideration excludeth not other particular helps vnto vertues.*

### SECT. VIII.

**H**owbeit, let no man for all this imagine, that hereby is excluded the particular labour and study, that is to bee vsed about euery one of the other vertues, for that Consideration is so great a helpe to obtaine them; For so much as generall helps doe not exclude the particular helps that be required in euery thing. And the generall helps required towards the obtaining of all vertues, are not onely Consideration, but also Fast- ing, Prayer, hearing of the Word, receiuing the Sacrament of the body and blood of Christ, with other the like vertues, which bee generall helps and prouocations vnto all vertues. But besides these generall helps that doe giue light

*Note the generall helps vnto all vertues.*

to the vnderstanding, and moue the will to goodnesse; it is very requisite also to vse the proper exercises of the same vertues, whereby to roote, and make the habites of them more perfect by vse, and to cause a man to haue a more promptnesse and facility, in the exercise of good workes. For otherwise, like as the sword that neuer commeth out of the scabbard, is commonly very hard to be drawn out, at the time that a man hath neede to occupy it: euen so who-soeuer dooth neuer exercise himselfe in the acts of vertues, shall neuer be prompt or quicke in doing them, when he shall haue neede to vse them.

And although Charity bee the greatest, and most generall helpe wee haue vnto all vertues, yet Consideration is, as it were, the generall instrument of Charitie, whereby to attaine vnto all goodnesse, as wee haue heere declared. And therefore, like as the soule is the first beginning of all the works

of

of man, and yet it vseth natural<sup>l</sup> heate, as a generall instrument vnto all such things as it doth: euen so is Charitie the beginning of all our good workes, and yet Charity vseth Consideration and Deuotion, as generall instruments to bring them to passe.

So that it is no derogation to Charity, to giue this preheminance vnto these vertues: for so much as this preheminance belongeth vnto Charity, as to the Mistris and principall agent: but to Consideration and Deuotion, as to her instruments and helpers.

*Ff 4**How*

*Charity is the beginning of all our good workes.*

*How the exercises of Prayer, Consideration, and Meditation, &c. appertaine not onely to Clergie persons, (though principally vnto them,) but vnto the Laitie also,*

## SECT. IX.

**B**UT peraduenture thou wilt say, that these exercises of Prayer, Consideration, and Meditation, doe appertaine onely vnto Clergie persons, and not to the Laitie. True it is I graunt, that these exercises doe principally appertaine vnto Clergie persons, by reason of their state and profession of life: but yet neuerthelesse, the Laitie are not excused of vsing the exercise of Prayer, if they mind continually to preserue them selues, and to liue in the feare of GOD, without committing any deadly sinne. For the Laitie are bound

*what Laymen are bound to haue.*

bound to haue Faith, Hope, Charity, Humility, the feare of God, Contrition, Deuotion, and an hatred against sinne.

Now seeing all these vertues be for the most part vertues affectiue, (as wee haue already declared) which affections most necessarily proceede of some consideration of the Vnderstanding: if this consideration be not exercised, how shall these vertues be preserued? How shall a man help himselfe by Faith, if he do not somtimes consider such things as his faith telleth him? How shall he be enkindled in Charity, and strengthened in Hope? How shall hee bridle himselfe with the feare of God? How shall hee be moued to Deuotion, to sorrow for his sinnes, and to the contempt of himselfe, (wherein consisteth the vertue of Humility, which appertaineth vnto all kinde of persons) if he doe not consider those things, wherewith these affections are wont to be enkindled, according as we haue before declared?

Neither ought a man to passe ouer these things in the exercise of Consideration, with too much speed and in post haste. For among the miseries of mans heart one of the greatest is, that it is so sensible to vnderstand the thinges of the world, and so vnsensible to vnderstand the things appertaining vnto Almighty God; Insomuch that vnto the one, it is as it were a very dry reede: and to the other, as it were greene wood, that cannot be set on fire and enkindled, but with very great labour and trauaile.

Wherefore we must not in our exercise of Consideration, passe ouer these things in such haste, but stay, and pause for a time in them, more or lesse, according as the holy Ghost shall instruct vs; and according also, as the businesse and occupations of euery man in his state and vocation of life shall giue him leaue. And it is not a matter of meere necessity, to haue certaine times appointed euery day for Consideration.

Vnto

Vnto these things yee may adde furthermore, the dangers of the world, with all the great difficulties men haue, to preserue themselves without deadly sinne, in a body so euill disposed, and in a world so dangerous, and among so many enemies, as wee haue continually assaulting vs on euery side. And therefore, if, for that thou art no Clergie man, thy state of life doe not binde thee vnto so much exercise of Prayer and Meditation: yet the greatnesse of the danger, wherein thou liuest in the world, must needs binde thee to vse some exercise therein.

The state of a Clergie man, I confesse, is greater then thine, but thy danger of falling into deadly sinne, is also greater then his. For the Clergie man is protected and garded by his study, by obedience, by prayers, by fastings, by saying daily diuine Seruice; by the austeritie of his Ministry, by good company and holy conuersation, and by all other spirituall exercises:

but

*Note why the Laitie liue in more danger of falling into deadly sinne then the Clergie.*

but the Lay-man, liuing, practising, and dealing daily and hourly in the throng and presse of the world (besides that he is destitute, and vnprovidid of all these great helps and safegards) he is compassed about on all sides, with Dragons and Scorpions, and treadeth alwaies vpon Serpents & Basilisks: I meane, the dangerous conuersation with wicked persons, and the continuall occasions and temptations of falling into deadly sin, both at home and abroad, within himselfe, and without himselfe, both at doores and at windowes, and hath a thousand seuerall diuellish engines and snares, layde to entrap him at all times both day and night.

Among all which dangers and temptations, for him to keepe his heart pure, and his eyes chaste, and his body cleane, in the midst of the raging fires of youth, of naughty company, of lewde conuersation, and among so many euill examples of this wicked world, where there

there is scarcely heard one word of God; but rather jesting and scoffing at all such as be giuen to vertue and godlinesse, it is one of the greatest wonders that Almighty God worketh in the world. Wherefore, if the Clergy man ought to bee alwayes armed, because he is by his profession a man of warre: Euen so must the Lay-man be armed also, by reason of the great perill and danger hee liueth in. For aswell doe they goe armed, that haue enemies, as those that be Soldiers, and men of warre.

The Souldiers goe armed by reason of the bond and duty of their profession; and the others goe armed by reason of their necessity. Among which Spirituall weapons wee doe not onely place Prayer, Consideration, and Meditation; but also Fasting, diligent hearing of the Word Preached, reading of deuout Bookes, often receiuing of the holy Sacrament, auoyding euill company, resisting the occasions of finnes, with all other bringing



ing vnder of our rebellious bodies.

All which thinges be, as it were a certaine bryne and pickle, to keepe and preferue this corruptible and euill inclined Flesh of ours, that it breed not Wormes and stench in it. For vndoubtedly, since the corruption of Originall sinne, it is the greatest and hardest matter of the world, for men to keepe themselues any long time without deadly sinne, liuing in such a corrupt and dissolute wicked world as this is. For if those very persons, that doe vse all the spirituall helpes and exercises, are, all that notwithstanding, much molested with the feare, and danger of falling into deadly sinne; what shall become of those, that doe neuer vse any of all these spirituall exercises scarcely in all their life?

And if the holy King *David*, and many other Saints (that liued so warily and vertuously, and went armed with so many Spirituall weapons) did notwithstanding take such great falles, at what time

time the occasions of sinne were ministred vnto them, what shall become of them (trow yee) that make none account at all of any of these Spirituall exercises?

*An answer to an Obiection; that some sloathfull Christians doe make against the holy exercises of Prayer, Meditation and Consideration, saying; that they are bound to no more, but to keepe and obserue the Commandements of God, and of his Church.*

#### SECT. X.

**B**Vt thou wilt say, I am not bound to keepe any more then the Commandements of Almighty GOD, and of his Church. True it is, I grant. But yet to keepe well this wall, wee haue need of a fore-wall or bulwarke; & to keep this vessel, we haue need of a Cupbord to keepe it in; and to raise vp this building, wee haue need of

of a scaffold, and other engines to raise it vp withall. I meane heereby, that to keepe the Law of God, we haue need of many thinges, to strengthen & encourage our hearts for the keeping and obseruation of the same Law.

For if the Nature of man were in so good plight as it was before sinne, then were it a very easie matter to fulfill our duty herein; but now (alas) hauing so many lets and contradictions, we haue need euer to haue two Cares, the one how to keepe the Law of God; and the other how to strengthen our heart, that it may ouercome the impediments and contradictions that doe hinder vs from fulfilling the Lawes and Commaundements of God.

Neh. 4. 7

When the Children of *Israell* returned from the Captiuity of *Babylon*, they went about to build *Ierusalem* againe, and they intended to doe nothing else but only to build; but because the borderers round about them, sought to hinder them

in

in their building, their labour and trauell was thereby doubled. So that they were constrained to appoint the one part of the people to attend to the building, and the other to fight and driue away their enemies from the wall.

Now in our case, whereas there be so many enemies that doe daily and houely seeke to hinder vs in this Spirituall building of vertues; the Deuils on the one side, with a thousand subtile snares and deceits; the world on the other side, with a thousand kindes of scandalous offences and euill examples; and the Flesh in the midst, with diuers and sundry kinds of appetites, which be so fiery and so contrary to the Law of God, (for God requireth Chastity, and the flesh longeth after sensuality; God requireth Humility, and the flesh seeketh after vanity; God would haue Austerity of life, and the flesh hunteth after delights and pleasures;) if now there be no spirituall weapons exercised to driue away

away these enemies; if there be no medicines vsed to cure this corrupted Flesh; how shall a man keepe Chastity among so many dangers? Charity among so many scandalous offences; Peace among so many contradictions; Simplicity among so many malicious deceits; cleanness of life, in a body so filthy: and Humility, in a world so much giuen vnto pompous pride and vaine glory.

Now to cure this Flesh, and to make resistance against these enemies, that doe hinder vs in this building of vertues, we haue need of other vertues. Some to carry the burthen, and some others to helpe vs to carry the same. For the vertue of Chastity fulfilleth the burthen of the Commaundement, which saith; *Thou shalt not commit Adultery*: but Fasting, Prayer, auoyding of occasions of sinne, and other the like holy exercises, doe helpe to mortifie the flesh, that it may be the better able to beare this burthen.

All

All which vertues, although they be not alwayes of precept & bounden duty, yet are they oftentimes of very necessity, and bounden duty to be exercised; whensoever the danger we be in is so great, that it requireth the exercise of them, for the keeping and fulfilling of the Commaundements.

But among these vertues, and defensives (that doe helpe vs to obserue the Commaundements) one of the most principall is Prayer. For Prayer is a principall meane to obtaine Grace, which is the thing that is of chiefest force, to sustaine the burthen of the Law of God.

And therefore *Ecclesiasticus* saith, *Hee that keepeth the Law, multiplieth Prayer*. For whereas he seeth by experience, that none can keepe the Law of God (by the obseruation whereof euerlasting glory is obtained) without the Grace of God, he helpeth himselfe by prayer to obtaine Grace, by meanes whereof hee may be able to keepe the Law of God.

The

Eccl. 35. 1.

Math. 19.  
17

Sap. 8.21.  
1. Cor. 15.  
10.  
Phil. 2.13  
& 4.13.

The Law commandeth vs to be Chaste. But besides this, the Holy Ghost addeth, and saith by the Wise man : *Vnderstanding that none could bee chaste, unlesse thou (O Lord) diddest giue him grace for the same, and it was a great grace to know whose giust it was. I went vnto the Lord, and I demaunded of him this grace with all my heart.*

Whereby thou mayest see (according as we declared in the beginning) that the Wall hath need of a fore-wall or Bulwarke, and the Vessell hath need of a Cupbord to keepe it in ; and some vertues haue need of other vertues to defend and guard one another.

Now if this be true, that thou art bound to keepe the Law of God, and not to comit any deadly sinne, it is good reason, that thou doe seeke out all such meanes, as may helpe thee to keepe the same Law, and to preferue thee without deadly sinne.

The which meanes, although generally they be but of counsell, yet

yet sometimes they may bee of precept, when the necessity of exercising them (as we haue said) is so great, that without the vse of those meanes, the very Commandements themselues cannot bee kept and fulfilled, as all the learned Diuines doe affirme.

Howbeit euery Christian, that hath an earnest desire of his saluation, ought not to expect, and delay the seeking for these remedies, vntill the very last and extreame danger, when the knife is already at his throat ; but hee ought to make good prouision, and to furnish himselfe before hand, by meanes of these foresaid Spirituall exercises, that hee may liue more safe and secure, from the perill of breaking Gods Commandements.

### *Of the matter of Consideration.*

#### SECT. XI.

**H**Auing now spoken both of the profite and necessity of Consi-

Consideration, and our hearts being now well affected herewith towards this vertue, let vs begin to treat of the matter of Consideration, which consisteth of certaine Godly and deuout Considerations, which are of greatest force to induce vs to the loue and feare of God, to the abhorring of sinne, and contempt of the world. For which purpose there bee no Considerations better, nor of greater force and efficacie, then those that are taken out of the principall Articles and mysteries of our Faith; as the bitter Passion and Death of our Sauour; the remembrance of the terrible day of Iudgement; of the horrible torments of Hell; of the glory of Heauen; of the benefites of Almighty God; of our sinnes; and of our Life and Death; for euery one of these pointes being well waighed and considered, bee able to prouoke our hearts very much to all the effects aboue mentioned.

These

These very pointes *Bonaen-ture* hath treated, in a Booke that he intituled *Fascicularius*, and hath deuided them into the seauen dayes of the Weeke. And thus he did, that a man might haue euery day new food for the Soule, and new prouocations vnto vertue; and so auoyde the tediousnesse that hee should otherwise haue, in thinking alwayes vpon one same matter.

And for this cause it seemeth good vnto me, to follow that same diuision, and if there bee any that shall not well like of this diuision, but will follow some other, he is at free liberty to doe, and hath also examples to follow therein: for it importeth not much, what order and diuision he follow in the same. And surely that is the best order to bee vsed in these matters, that each man findeth to be best for himselfe, and wherein hee taketh most profit and commodity.

That

*That the word of God, and the Consideration of Heauenly matters, bee the food of our Soules.*

**M**oreouer, I thought it expedient, considering that the food and sustenance of our soule is the word of God, and Consideration of heauenly matter, (for therewith is our soule sustained in the Spirituall life, which consisteth in the loue and feare of God) that like as wee giue ordinarily to our bodyes the refection twice every day, to preserue it from fainting in this life; euen so wee should also giue to our soule her ordinary refection twise every day, that she faile not in her life. Howbeit that is not a thing of bounden duty, nor of precept: but only of wholsome counsell, especially considering, that the holy Saints, Prophets, and Apostles, haue vsed this exercise more oftentimes.

Wee reade, that the Prophet  
*Daniell*

*Daniell* withdrew himselfe to this exercise three times a day; and the Prophet *David* also vsed to praise God seauen times in the day. And for this cause haue we heere assigned two kindes of Meditations: The one for the Morning, which treateth of those points & matters here before mentioned: The other for the Euening or Night, which treateth of the most bitter Passion of our Redeemer.

But if any man shall haue such want of time, or of deuotion, that he cannot withdraw himselfe vnto this exercise twice in the day, let him yet finde the meanes to withdraw himselfe thereunto at the least once in the day. And that he may not loose the fruit thereof, he may exercise himselfe one weeke in the one sort, and another weeke in the other sort. And in so doing, he may taste and take profite of all these Godly instructions, which we haue heere set forth vnto him.

G g

Of

Dan. 6:10

Psal. 119.  
164.

*Of the Five parts that may  
bee exercised in  
Prayer.*

CHAP. II.

1. Preparation.

**B**Efore we enter into Prayer,  
it is very requisite that wee  
doe first prepare our hearts  
vnto this holy exercise; following  
therein the manner and custome of  
Musitians, who vse to temper and  
tune their Lute, Viall or Instru-  
ment, before they play vpon it.  
And therefore *Ecclesiasticus* saith;  
*Before thou Prayest, prepare thy  
selfe, least thou bee as one that tempteth God.*

*Eccle. 18.  
22.*

*What it is  
to tempt  
God.*

To tempt God, is to desire that  
he should worke a myracle in such  
things

things as may bee done by other  
ordinary meanes. Seeing there-  
fore that the Preparation of the  
heart is such a principall meane to  
obtaine Deuotion; hee that goeth  
about to obtaine it without this  
meane, sheweth himselfe to haue  
a desire, that Almighty GOD  
should worke a myracle therein,  
the which, as *Ecclesiasticus* saith, is  
as it were a tempting of God.

2. Reading.

**A**fter Preparation, it followeth  
that a man doe reade that  
matter which he hath to meditate  
vpon that day, according to the  
diuision of the dayes of the weeke,  
which wee haue made heretofore.  
And this manner of Reading, is vn-  
doubtedly very necessary for such  
as are nouices and young begin-  
ners in this exercise, vntill such  
time as a man doe know what hee  
ought to meditate vpon.

Gg 2

3. Of



## 3. Of Meditation.

**A**fterwards, when by the vse and practice of certaine dayes he is well instructed therein, then this reading shall not bee so needfull, but that hee may forthwith proceed vnto Meditation.

## 4. Thankesgiuing.

Col.4.2.

**A**fter Meditation, there may follow out of hand a deuout giuing of Thankes to Almighty GOD, for all such benefits as we haue receiued: the which ought euermore to accompany all our Prayers, according as the Apostle exhorteth vs, saying; *Occupy your selues very earnestly in Prayer: watching therein with Thankesgiuing.*

For as Saint *Augustine* saith; What thing is there that wee can better conceiue in our hearts, better pronounce with our mouthes, and better write with our Pens

ther

then this short sentence *Deo gratias*, Thankes bee vnto God? Nothing can be said more briefly, nothing can be heard more sweetly, nor vnderstood more ioyfully, or done more fruitfully.

## 5. Petition.

**T**he last part is Petition, which is properly called Prayer, wherein wee desire of Almighty God all such thinges as are be-choouefull, aswell for the saluation of our selues, as of our neighbours, & of all the whole Church of God.

These five parts may be exercised in Prayer; and among other profits and commodities, that are wont to come thereby, this is one, that these points being duely exercised, doe minister vnto a man great plenty of matter whereupon to meditate; setting before him all those diuersities of meates, that in case he list not eate of one, he may yet eate of another; and that when he hath made an end of meditation

in one matter, he may forthwith enter into another, and so finde variety of matter wherein to continue his meditation.

I know right well, that neither all these partes nor this order, is alwayes necessary for all persons. Howbeit, this manner may serue very well for all such as are but nouices and young beginners in this exercise, that so they may haue some order and direction, whereby to direct themselves at the beginning. For certaine it is, that some things be necessary in the beginning to teach an Art, which afterwards, when they be once knowne are but superfluous. And therefore, of any thing that shall be here treated, I will not that any man should thinke, that I intend to make the same a perpetuall law or generall rule. For mine intent is not in these Instructions to make any law, but onely to shew an introduction, for the direction of all such persons as are but nouices and beginners in this way. In which

course,

course, after that they shall be once entred by following this introduction, then the very vse and experience they shall haue in this exercise, and much more the Holy Ghost will teach them each thing that they haue to doe herein. The which being once said in this place, I desire it may be vnderstood in all the rest of this Booke.

*Of Preparation, which is a thing very requisite to be used before Prayer and Meditation.*

### SECT. III.

**N**OW it shall bee requisite for vs, to treate particularly of euery one of these five partes aforesaid, and first of Preparation, which ought to goe before the other.

We said euen now, that it was needfull to vse some preparation of our minde before wee enter into Prayer. This Preparation may be made diuers manners of wayes.

Gg 4

For

*Preparation  
vnto prayer  
may bee  
made di-  
uers wayes.*

Preparatio  
by consider-  
ing our  
owne finnes

Prou. 18  
17.

Exod. 3.5

Exod. 19.  
10.

For a man may dispose himselfe vnto Prayer, by calling to minde his finnes and offences; and namely, such finnes as he hath committed that present day, and hee may accuse himselfe of them, and desire of the Lord pardon for them, according to the saying of the Wise man, *The iust man at the beginning is an accuser of himselfe.*

This manner of Preparation, seemeth to bee as it were the pulling off of our hose and shooes to enter into the Holy land, and (as it were) the washing of our garments to goe to receiue Almighty G O D, when he cometh to treat with men and to teach them his holy Law.

This manner of Preparation we are taught to vse euen by Nature it selfe. For we see it is a common manner, that when wee goe to request any benefite of any friend of ours whom we haue offended, we doe first desire of him pardon and forgiuenesse, before we demand any other thing of him.

This may be done sometimes with

with the heart onely, and sometimes by saying the generall Confession, or the fifty one *Psalme*; or some other like penitent Prayers. Wherein good heed must be taken, that these Prayers bee not said in post haste, but with as great quietnesse, attention, feeling and repentance of heart as we can.

Howbeit, a man ought not to stay ouer-long in this consideration of his finnes, (as some persons doe, that both begin and end herewith, yea, and passe all their whole life therein.) For albeit this consideration of our finnes be alwayes good (and at the beginning very necessary) yet it is meete that it be with such moderation, as that it occupy not that time which should be bestowed about other better matters. Neither is it needfull in this exercise, for a man to consider very particularly his finnes, and namely such, as the remembrance whereof may moue him to some euill cogitations: but it is sufficient to make (as it were) a bundle of  
G g 5 them

them all, and to drowne them in the bottomlesse Sea of the infinite goodnes and mercy of Almighty God, with good hope to receiue pardon and remedy of him for the same.

We may also prepare our selues vnto Prayer, by considering the Maiefty and greatnes of that Lord vnto whom wee goe to speake in prayer. For this consideration will teach vs, with what great reuerence and humility, and with how great attention, it behoueth such a miserable Creature as man is, to speake vnto a Lord of so great Maiefty as Almighty God is, concerning a matter of so great importance as is his owne saluation.

But that thou mayst vnderstand somewhat of the Maiefty of Almighty God, thou must consider, that the Heauens, the Earth, and all that is Created, is no more before the Maiefty of Almighty GOD, then a little Emet, or (as the Wise man saith) a graine of waight in the ballance.

Now

Now if all Creatures be no more then an Emet before him, what shalt thou then seeme to be before him, that art so small a part of the world? This consideration of the Maiefty and greatnes of Almighty God, is as in yerele profound reuerence, that the soule maketh within it selfe, before the throne of that supreme Maiefty, at what time shee cometh into his Pallace to speake vnto him.

With this manner of Humility and reuerence, the Sonne of God taught vs to Pray, when making his prayer, hee cast himselfe prostrate vpon the ground, giuing vs thereby to vnderstand, how humble and lowly a man ought to bee, and how much he ought to consider of his owne basenesse and vilenes, when soeuer he goeth about to speake vnto Almighty God. With this spirit and humble reuerence, a man may repeat those wordes of the holy Patriarch, where he saith: I will speake to the Lord, although I be but dust and ashes.

That

Math. 26.

39.  
The example of Christ teacheth vs how to prepare our selues to pray.

Ge. 18.27

Ps. 124

Preparation  
by considering the  
Maiefty of  
God.

Wisd. 11.  
119

That it is very good to consider be-  
fore-hand; for what purpose and  
end wee goe to pray unto  
Almighty God.

**B**ut about all this, it shall helpe  
to consider well what we goe  
about to doe, when we settle our  
soules to Prayer. For if wee doe  
well consider it, we goe to pray for  
no other purpose, but to receiue  
the spirit of God, and the influen-  
ces of his Grace, and the ioy of  
Charity and Devotion, wherewith  
we see how the soules of iust per-  
sons are replenished at the end of  
their long and deuout Prayers.

- Now this being so, thou mayest  
perceiue hereby, with how great  
Humility and reverence, and with  
how great attention and deuotion,  
thou oughtest to come, when thou  
doest open the mouth of thy soule  
to receiue Almighty God. Consi-  
der, with what great and feruent  
Deuotion the holy Apostles were  
enflamed,

inflamed, at what time they expected and looked for the coming of the holy Ghost, and by that mayest thou vnderstand, how thou oughtest to prepare thy selfe, when thou goest about to looke for and receiue the same holy Ghost, albeit it be not in such plentifull and abundant wise as the Apostles was.

211 Hereby thou seest, how close  
shut thou oughtest to haue the  
gates of thy vnderstanding and  
Will, at the time of prayer, from  
all the cares and thoughts of the  
world; and how open they ought  
then to be vnto Almighty GOD  
alone; that in case he come to en-  
ter therein, hee returne not backe  
again, finding the gates shut a-  
gainst him; or the lodging Cham-  
ber taken vp and pestered with o-  
ther guests.

Now with this Preparation and  
spirit, mainte thou present thy selfe  
in Prayer before the face of the  
Lord; as that sicke man of the  
Drop sicke did; who stood before  
him.

Luk. 14. 4.

Math. 8. 2.

Mar. 1. 40.

him, expecting from his mercifull hand to be restored vnto his health; or as the Leaprous person did, who kneeled downe at his feete, and saide humbly vnto him: O Lord if thou wilt thou canst make me cleane.

Consider, that in like manner as a little hungry dogge standeth before his Maisters table, fawning very earnestly vpon him with his eyes, and all his whole body looking euer for some little peece of bread to come from his Table; and after the same sort oughtest thou to present thy selfe before the rich Table of the Lord of Heauen; confessing thy selfe to be vnworthy of the whole aboundance of his mercies; and desiring him most humbly, to bestowe some little portion thereof vpon thee for thy reliefe.

Psa. 123. 1.

With this lowly spirit must thou say the Psalmist *Ad te homini oculos meos, qui habitas in caelis; &c.* The which albeit it be but short, yet it is very fit and conuenient; to stirre vp and enkindle this foresaid affection

tion in preparing thy selfe vnto Prayer.

This manner of Preparation or the other, thou maiest (gentle Reader) vse at thy liberty: but the first seemeth to bee more conuenient for the night, when a man ought to examine his conscience, and desire pardon and forgiuenes of Almighty God, of all such defects and offences, as he hath offended him in that day.

And the second manner of Preparation is most fit for the Morning when hee riseth, before the breake of day, to desire then of Almighty God, the assistance and succour of his grace, whereby hee may the better bestow that day in his seruice.

*That to know how to pray as a man ought, is a speciall gift of God.*

**B**UT because to know how to pray as a man ought, is a very speciall

speciall gift of Almighty God, and a worke of the holy Ghost, therefore thou oughtest to desire the Lord most humbly, both in the one Preparation and in the other, to instruct thee how to doe thy duty herein, and to giue thee grace, that thou mayest speake vnto him in thy Prayer, with such attention and deuotion, with such recollection and closenesse of minde, and with such feare and reuerence, as is behouefull to bee vsed before so great a Maiestie; and withall desire him, that thou maist in such wise perseuere, and spend that little time in this exercise of Prayer, that thou maist in the end arise from the same with new force and strength, to doe all such things as appertaine to his seruice.

*Preparation  
by vocall  
Prayers.*

It is thought also to be a good manner of Preparation, to say some intercessions or Vocall Prayers before meditation, of which sort there be many in diuers Bookes of deuotion, and namely in the meditations of S. *Augustine*, and in the Psalter

Psalter of *David*, where there bee diuers deuout Psalmes, that will helpe very much to enkindle and stirre vp deuotion. For it is the property of deuout sentences (being said with an earnest minde and attention) to wound the heart, and to lift it vp vnto Almighty God: the which deuout sentences are so much the more behouefull and necessary for vs, by how much we finde our spirit to bee more cold, and distracted.

*With what intention a man ought to come vnto Prayer.*

**H**Eere I thinke it necessary to declare with what intention a man ought to come vnto Prayer. For hee must not goe thereunto chiefly for his owne consolation and delight, (as some that be great louers of themselues vse to do) but onely to fulfill heerein the will of Almighty God, and to desire of him his grace, and to dispose himselfe



selfe for the obtayning of the same.

And herewith hee must submit himself in such wise into the hands of Almighty God, that he must be as ready and content to be without consolations in his Prayer, as to haue them; remitting himself humbly into his hands to dispose of him, and of all things belonging vnto him, as his diuine Maieitie shall thinke good; acknowledging on the one side, that hee deserueth not any thing of him, & beleeuing on the other, that although it be so in very deede, yet the Lord of his infinite goodnesse and mercy, will doe whatsoeuer shall be most convenient and behoouefull for his saluation. And therefore a man ought to content himselfe alike, whether the consolation bee great or little, and to take in good part whatsoeuer vsage the Lord shall shew vnto him, accounting himselfe vtterly vnworthy of all those things that hee bestoweth vpon him, and being ready to fulfill all such

such things as he shall commaund him, not in respect of the benefites he hopeth to receiue, but in respect of them he hath already receiued, & in consideration of his bounden duty vnto Almighty God. But we see that many persons doe quite contrary to this rule, and bee like herein vnto young shrewd Boyes, who vnlesse they bee dandled and cockred, will not do the thing that they are commanded.

I thinke it also requisite here to aduertise, that when a man mindeth to vse the exercise of Prayer in the morning, he doe goe to bed with this care ouer night; and like as those that intend to bake the next day, doe vse to lay the Leauen ouer night; euen so must a man with a godly carefulnesse, present and recommend ouer night vnto the Lord, that thing which hee intendeth to meditate the next day following. And in the Morning so soone as he awaketh, he ought forthwith to occupy his heart with this holy thought, before

*To be careful  
full ouer  
night what  
wee must  
meditate  
the next  
morning.*

fore any other doe enter therein. For at that time the disposition of our heart is such, that whatsoever thought doth first enter into vs, it sealeth and taketh possession of our heart in such wise for that day, that wee shall very hardly afterwards put it away from vs. And for so much as the Prayer of many persons is very acceptable vnto the Lord, therefore thou shalt doe well to consider in thy Prayer both in the Morning and Euening, what a number of Gods seruants, both men and women in the world, be at that time watching and perseuering before the presence of Almighty God, humbly confessing their sinnes before him; and craving pardon for them; and entreating at his hands, such graces and blessings as are needfull for them; with which persons thou oughtest humbly to ioyne thy selfe, that the presence and sweet remembrance of them, may be vnto thee a pro-uocation of deuotion, and an example of perseuerance in thy Prayer;

Prayer; and also, that whensoever thou shalt finde thy selfe cold and negligent in this exercise of Prayer, and that some thoughts come into thy minde, mouing thee to end the same, thou mayest bee ashamed, and reprehend thy selfe, by the example of so many good and vertuous persons, which with so good attention and carefulnesse doe perseuere so long time in this exercise of Prayer without ceasing, offering their bodies and soules vnto Almighty God in sacrifice.

## Of Reading.

### CHAP. IIII.

*In what manner we must  
Reade.*

After Preparation followeth  
Reading, the which ought to be

S. Bernard.

be done, nor lightly, as passed over in haste, but with very great deliberation and attention, applying thereunto not onely thy vnderstanding, to conceiue such things as thou readeſt, but much more thy Will, to taſte thoſe things that thou vnderſtandeſt. And when thou commeſt to any deuout place, thou ſhalt doe well to ſtay and pauſe ſomewhat longer thereupon, and to make there (as it were) a ſtation, in thinking vpon that matter which thou haſt read, and in making ſome ſhort Prayer vpon it, according as S. Bernard counſelleth vs, ſaying: *It is requiſite ſometimes, to gather and procure a little ſpirit and deuotion out of the matters that we reade, and to breake off the courſe of our reading with ſome kinde of prayer, by meanes whereof, we may liſt vp our hearts vnto Almighty God, and talke with him, according as the ſenſe and matter of ſuch things as we reade doe require.*

Here muſt I aduertife, that the reading be not very long, leaſt it occupy

occupy the greateſt part of the time, that ought otherwiſe to be beſtowed vpon other more principall and neceſſary exerciſes. For as S. Auguſtine ſaith: *It is very good both to Reade and to pray, if we can doe both the one and the other: but in caſe we cannot perſorme them both, then prayer is better then Reading.* But becauſe in Prayer there is ſometimes labour, and in Reading a facility, therefore our miſerable heart doth oftentimes reſuſe the labour of Prayer, and runneth to the delight of Reading, as the ſame holy Father complaining of himſelfe, ſaith, that ſometimes hee hath ſo done.

True it is I graunt, that like as when there wanteth wheatenbread, men doe eate bread of Rie, or of Oates, becauſe they would not be altogether faſting: euen ſo when thy heart is in ſuch wiſe diſtracted, that it cannot enter into Prayer, then maielt thou ſtay ſomewhat the longer in Reading, or ioyne Meditation and Reading together.

Prayer is better than Reading.

Reading with meditation.

Gen. 32.

together, by reading one place and Meditating vpon it, and then another, and another, after the like sort. For if by this meane, when the vnderstanding is once bound vnto the words of the reading, it cannot so easily wander abroade into diuers imaginations and thoughts, as when it goeth freely and at liberty. And yet better it were to wrastle all that time with Almighty God, as the Patriarche *Iacob* did, that in the end, when the wrastling is done, he may giue vs his blessing, or graunt vnto vs the deuotion which we seeke for, or some other greater grace, which he neuer denieth vnto them that doe faithfully labour and strue for the loue of him.

## Of Meditation.

## CHAP. V.

*Two kinds of Meditation.*

After reading, it followeth that we doe meditate vpon the place that we haue read. Concerning which point it is to be known, that this meditation is sometimes vpon things that may bee figured with the imagination, as are all the points of the life and Passion of our Saviour Christ.

*Imaginarie meditation.*

Sometimes againe, this Meditation is vpon things that doe rather appertaine to the vnderstanding, then to the imagination: as when we thinke vpon the benefits of Almighty God, or vpon his goodness and mercie, or vpon any other

H h

other

Intellectual  
Meditation

other of his perfections.

This manner of Meditation is called *Intellectuall*, and the other *Imaginarie*: and we vse both the one manner and the other in these exercises, according as the matter of the things doth require.

*How to vse Imaginarie  
Meditation.*

**T**herefore when the mystery whereupon we intend to meditate, is of the life and Passion of our Sauour Christ, or of any other thing that may be figured by imagination, as of the last day of iudgement, or of hell, or of heauen, we must then figure and represent euery one of these matters in our imagination, in such wise as it is, or in such wise as it passed: and make account, that euen there is the very same place where we are, all the same passeth in our presence. And this manner of meditating serueth to this end, that by means

of such a representation of these things, the consideration and feeling of them may bee the more lively in vs.

Some there bee; that imagine, that euery one of these things whereupon they meditate, passeth within their owne heart; for since our heart is able to containe within it the forme of Cities and Kingdomes, it is no great matter for it to containe also within it, the representation and forme of these mysteries. And this manner of meditating, is commonly a great help also to keepe in the minde more closely recollected, by causing it to attend to her worke, after the manner of Bees, which work their Honie combs, within their owne hives. Either of these two waies we may vse in this kind of Imaginarie Meditation. For in case we go with our cogitation to Ierusalem, to meditate the things that passed there, each thing in his own proper place, it is a thing that dooth commonly weaken and hurt the head.

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And

*The effects  
of Imagina-  
rie Medi-  
tation.*

And for this very cause likewise, a man must not fixe his imagination ouer much vpon the things whereupon he meditateth. For besides, that it wearieth the head, a man may also fall into some deceit by reason of this vehement apprehension, in perswading himselfe that hee seeth the things really in very deed, which he imagineth with such vehemency and force.

## Of Thankesgiuing

### CHAP. VI.

**T**Hese three parts being ended, there may follow immediatly a Thankesgiuing vnto Almighty God for the benefits wee haue receiued, And that we may not interrupt the course of our deuotion with diuers affections and matters, a man may continue this part with the former, taking occasion of

such

such things as hee hath meditated vpon, to giue thanks vnto the Lord for the benefit hee hath done vnto him in that Meditation: and with this benefit to ioine all other benefites, and to giue him most humble and heartie thanks for them all.

*In what order we must exercise  
Thankesgiuing.*

**A**S for example, when we haue ended our Meditation vpon any point of the passion, wee may then forthwith giue most humble & hartie thanks to the Lord for the benefit of our Redemption: and especially, for that it pleased him, to redeeme vs with so great paines and torments. And euen then also let vs giue him most humble thanks, for all his other benefites.

In like manner, when wee haue meditated vpon our sinnes, wee may giue him thanks for that hee

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hath

hath expected vs so long time, and called vs to repentance. And when wee haue meditated vpon the miseries of this life, we may giue him thanks for that hee hath deliuered vs from a great number of them. And when wee haue meditated vpon the departing out of this world: we may giue him thanks for that hee hath giuen vs life, and graunted vnto vs so long a time to repent.

And when wee haue meditated vpon the ioyes of heauen, we may giue him thanks, for that hee hath created vs to bee partakers of such a great a felicity. And so likewise may wee proceede in all the rest. And afterwards (according as wee haue declared) a man must ioyne with this benefit all other benefits as the benefits of Creation, Conservation; Redemption, Vocation, and Glorification; of the which benefits wee haue treated heeretofore in the former Meditation. And then for these and other infinite benefites, as well publique as

secre

secret; wee must giue him as many humble and hearty thanks as wee can, and call vpon all creatures both of heauen and earth to helpe vs therein. And with this spirit wee may sometimes say that song of the three Children; *All ye workes of the Lord: or else the Psalme. My soule praise thou the Lord, &c.*

Dan. 3. 57  
Psa. 103. 1

## Of Petition.

### CHAP. VII.

**H**ERE it remaineth that we doe treat of the last part of all, which is Petition; which containeth in it two parts: in the one part, wee make Petition vnto Almighty God for our neighbours; and in the other, for our selues.

The first part may be continued with Thankesgiuing, desiring that all creatures may serue and praise

Hh 4

the



*Wee must  
pray for the  
conuerſion  
of a'l nati-  
ons vnto  
God.*

*For all  
Magi-  
ſtrates and  
Gouernors.*

*For all  
members  
of the Ca-  
tholicke  
Church.*

the Lord, who is ſo worthy to be praised and ſerued, for that hee is ſo mercifull and bountifull vnto all his creatures. And with this affection and deſire of the glory of Almighty God, let him pray firſt and principally for all the vniuerſall world, that all Nations and people may know and ſerue ſo mighty a Lord. Then for all the Catholike Church, and for all the Gouernours in the ſame. As for example, wee muſt pray for Kings, Princes, Magiſtrates, that beare rule, either in the Church, or Commonwealth; and for all other inferiour Officers and Miniſters in the ſame; that they may be carefull of their duty, in directing all the faithfull in the knowledge and ſeruiſe of their Creator.

Likewiſe, let him pray for all the members of the Catholicke Church; for the iuſt perſons, that it may pleaſe Almighty GOD to continue them in their vertuous life; for ſinners, that it may pleaſe him to pardon them: let him pray  
alſo

alſo for his Parents and kinſfolkes, friends, and benefactors, and for all that be in tribulation and captiuitie, and for all priſoners and ſicke perſons, vnto whom he may (without any diſtraction or intermiſſion of his Prayer) doe the workes of mercy, in recommending them vnto Almighty GOD who created them, and referring the neceſſities of all perſons, into thoſe hands which were ſtretched vpon the Croſſe for them all.

*What things we muſt demaund  
for our ſelues.*

After this, he may deſire ſuch things for himſelfe, as he perceiueth himſelfe to ſtand in neede of; according to the particular neceſſities and miſeries that hee feeleth in his ſoule, and eſpecially, when he deſireth helpe and remedy of Almighty God, againſt ſuch vices and paſſions, as doe moſt trouble and moleſt him, and to  
H h 5      graunt

graunt him such vertues as be most needfull for him. This kinde of Petition (among other commodities) hath this withall, that it renueth daily in the soule some good purposes and desires of vertues, and moueth it to bee the more earnest in doing that thing, which he hath so oftentimes and so heartily desired; and it maketh him to bee the more ashamed of himselfe, when he doth it not by calling to minde with how great desire and instance, hee hath desired the Lord to grant him grace to doe it. And of this minde is *S. Chrysostome*, where he saith thus: *Such as pray earnestly in very deede, will not suffer their hearts to commit any thing that is vnseemely for such an exercise, but haue euer their eyes vpon Almighty G O D, with whom a little before they talked and were conuersant. And so by that cogitation, they put away from them all the suggestions of the diuell, when they thinke and consider what a heynous matter it were, that hee that had a*

*S. Chrysostome.*

*little*

*little before talked with Almighty G O D, and desired of him chastitie and holinesse, with all other vertues, should immediately runne to his enemies side, and open the gate of his soule to receiue in filthy and dishonest delights, and suffer the diuell to place himselfe in that heart, where a little before the holy Ghost made his abode.*

But it is very much to be lamented, that there be some persons that thinke to excuse themselues, by saying, that they know not what thing to desire of Almighty God: Surely this is no sufficient excuse. For what beast is so insensible, but that hee knoweth some manner of way how to signifie the neede he standeth in? What sicke man is there, that cannot say, heere it grieveth me? Consider therefore (O man) thy selfe. Consider (I say) with what vices & passions thou art most troubled & molested; if with couetousnes, if with anger, if with detraction, if with vaine glory, if with stubbornnes of thine owne will, if with loose-

loose-

loosenes of tongue; if with lightnes of heart; if with the loue of honor, estimation, and delights; if with inconstancie in such good purposes as thou intendest; if with selfe-loue, or any other the like passions or peccatillences of the minde, and discover all these wounds plainly one by one; vnto that heauenly Physitian, that he may heale and cure them with the oymment of his grace.

*Wee must pray to obtaine vertues.*

After that thou hast demanded remedy against thy vices, desire him then to graunt thee all such vertues as be most behooeufull for thy saluation. And because this is a principall part of this exercise of prayer, wherein oftentimes is spent all the time therof, with very great taste and profit, I thinke it good to note here vnto the deuout Reader, those principall vertues which be, as it were, the pillars of the spirituall life; that thou maist alwayes long and sigh for them; and alwayes desire them very instantly of the Lord in Prayer.

*Of the most necessary vertues that are to be demaunded in Petition.*

SECT. I.

First, thou must desire of the Lord these foure vertues, which be as it were the foundation of all the spirituall life; the which vertues we must alwayes haue before our eyes, because they bee alwayes necessary in all the steps of our life.

These vertues be a comely composition of the inward and outward man: Discretion and attention in all such thinges as we shall either doe or say; That euery thing may be directed according to the iudgement and order of reason; to bridle our tongue; and to make a due account of it; and to vse rigour and austeritie in the gouernment of our person.

Now among these vertues, we haue

haue put the comely composition of the inward and outward man in the first place; because it is the beginning that disposeth vnto all the others. The composition of the inward man, consisteth in hauing Almighty God present in his heart, and the composition of the outward man consisteth in doing all things in such sort, as is seemely for one that is alwayes in the presence of Almighty God, and that hee hath him alwayes before his eyes, as the Iudge and witnesse of his whole life.

After these doe follow other foure vertues, wherein consisteth the summe of perfection, which vertues bee in such wise annexed and linked the one to the other, that the one cannot be had without the other. These vertues, bee perfect Obedience, Mortification of our owne proper will, Fortitude to overcome all manner of difficulty and labour; And to haue a hatred and contempt of our selues. For it is manifest that the summe of all

*In these  
vertues consisteth the  
summe of  
perfection.*

all Christian Doctrine, is a perfect obedience and conformity vnto the will of God, aswell in all such things as he commandeth, counselleth and inspireth, as in all that he ordaineth and disposeth concerning vs. This Obedience cannot be kept vnlesse we haue a knife in our hand, to cut away all the inordinate appetites of our sensuality and will, which doe withstand the will of Almighty God.

But this stroke no man is able to giue, vnlesse hee haue great fortitude of minde to fight with himselfe, and to make mortall warre against his owne inclinations and appetites. And this kinde of warre none other shall euer make, but he that hath for the loue of God attained to haue a true and holy abhorring and contempt of himselfe. For looke where abhorring is, there doth easily follow euill intreating, and contempt of the thing that is abhorred; but where is nothing but loue, there doth a man very vnwillingly take the whip in his hand to

to deale roughly with that thing which he loueth. Whereby it appeareth, that not one of these vertues is able to moue one step, without the helpe and succour of the other. After these doe follow immediately other foure very high and noble vertues; which be, Humility both inward and outward; Pouerty both of Spirit and of Body; Patience in all aduersities and tribulations; Purenesse of intention in good workes, doing all things that we shall doe, all onely for the loue of God, without mixture of any commodity, or respect either Spirituall or Temporall.

After these, doe follow other foure vertues, which are the beginning and end of all perfection. To wit, a most firme Faith of such things, as Almighty God saith and promisseth; An assured Hope in him, as in our true and louing Father in all the necessities and tribulations that shall happen vnto vs. A loue of Almighty God, which must alwayes burne in our hearts

and

and joyntly with this loue, to haue a feare and reuerence of his great Maiesty and Iustice, which must euermore accompany all good workes.

And with all this aforesaid, we must joyne Perseuerance and continuance in the exercise of all these vertues, the which causeth a man in a small time to attaine to the top of perfection. In these foresaid vertues, doth the summe of all perfection principally consist: and therefore all our study and diligence must be employed in seeking them by all meanes possible, and especially by Prayer, which is the principall meane wherby all goodnesse is obtained.

Heere I thinke good to giue this aduise, that when a man shall demand of Almighty GOD any of these vertues, he stay himselfe therein for a time; and make as it were a station in euery one of them, in considering briefly the principall motiues that may induce vs to the loue and exercise of such a vertue.

How

*How to desire of God the vertue of Charity.*

**A**S for example : When wee shall desire of Almighty God the vertue of Charity, which is the loue of God, wee may say in this wise : Grant me grace O Lord I beseech thee, that I may loue thee with all my heart. and with all my soule, for that thou art an infinite goodnesse and excellency, that deserueth to be loued with infinite loue; and besides this, for that thou art my onely benefactor, my Father, my Creator, my last end, and the Spouse of my soule, vnto whom all loue is due.

*How to desire the vertue of Hope.*

**I**N like manner when thou shalt desire the vertue of Hope, thou mayest say in this wise : Giue me grace also O Lord I beseech thee, that in all the necessities and tribulations

lations that shall happen vnto me in this life, I may trust in thee, seeing thy mercy is infinite and thy promises true, and the merites of thy onely begotten Sonne be of infinite value, which doe speake and make intercession for me. After this sort mayest thou desire the feare of God, and humility with other vertues. The forme of which Petitions I thinke not meet to note heere particularly in writing. For like as it is said, that that meate doth more profite the Sicke-man, which he himselfe eateth & cheweth with his teeth, then that which is giuen vnto him in drinke : euen so is that Prayer wont to be more profitable, which is framed by him that prayeth with such wordes as the Holy Ghost teacheth him, then that prayer which is made and compounded with other folkes wordes, which oftentimes be said and passed very lightly ouer, without any manner of attention or affection.

This last part which is Petition; besides

Psal. 1.2.

besides that it is very easie to be done, is also very profitable. For as we said before, it is not onely an exercise of Prayer, but also of all vertues, and as it were a reading and conference of them all: where- in a man renueth all his good purposes and desires, and recordeth to his memory, the principall points and Articles of the Law of God, which is the continuall exercise of the iust man; of whom it is said, That he meditateth vpon the Law of the Lord both day and night.

These fiue partes aforesaid, may be vsed in the exercise of Prayer; albeit (as wee haue said) they be not all necessary to be vsed at all times. For sometimes all the time of Prayer is spent in meditation alone, or in Petition. Neuerthelesse, I thought good to specifie heere all these partes of Prayer, that no man might leaue off this holy exercise for want of matter, and also that at such time as Deuotion faileth, (which is no iust cause why wee should relent and withdraw our selues

(selues from good exercises) a man might haue matter whereupon to occupy himselfe during that time, doing on his part so much as lyeth in him, which is the thing that Almighty GOD requireth principally of vs.

Heere is diligently to be noted, that among all these fiue partes of Prayer, the best is, when the soule talketh with Almighty God, as it doth in Petition. For in Reading or Meditation, the vnderstanding discourseth with little labour wheresoeuer it thinketh good. But when wee talke vnto Almighty GOD, then the vnderstanding mounteth vp on high, and after it followeth also the Will, and then hath a man commonly on his part, greater deuotion and attention, and greater feare and reuerence of the Maiesty of Almighty God, with whom he speaketh, and withall, an humble and feruent desire of the thing which he demandeth of him.

And this mouing and lifting vp of the Spirit, with all these actes of vertues



vertues accompanying it, doe leaue the soule in a more noble state, and better edified, then any other discourse whatsoever it bee, as euery man may perceiue by experience in himselfe. For it is euident, that in the discourse of Meditation, there is no other thing but onely a godly inquisition and consideration of Spirituall things, the which as it is an acte of the vnderstanding, so it is of little profit or commodity; but in the deuout Prayer, there is made a concurrence and generall assembly (in a manner) of all vertues, and with their wings, the soule listeth it selfe vp on high, and attaineth to be ioyned and vnited with the Almighty and euerliuing God.

And although this Spirituall communication & conference with Almighty God, be the best point of all the exercises of Prayer: yet among all the communications with him, the best and most profitable, is the communication of loue, at such time as wee be actually louing

louing of Almighty GOD, and praying him, and desiring him with great instancy and most earnest desires, to graunt vs that wee may loue him. For sithence Charity is the greatest of all vertues, there is nothing more acceptable vnto Almighty GOD, nor more pleasant and profitable vnto a man, then the vse, practise, and exercise of this so excellent a vertue.

This the holy Fathers doe call the exercise of Aspiring vnto the loue of God. And to this end were Meditation, Prayer, and all other Godly exercises ordayned. And therefore it is giuen for a generall rule vnto all such as doe Pray, that they labour and endeavour so much as lyeth in them, to lift vp their spirit vnto this Diuine communication, which is to speake and treat with Almighty GOD himselfe, and especially concerning his loue, and the exercises of aspiring vnto him.

And for this cause it shall doe well

well to leaue this Petition of the loue of God, vntill the end of all the exercises of Prayer, and so to reserue the best Wine for the end of this banquet, to the intent that when a man is come to the end of his Iourney, he may stay himselfe herein so long as hee listeth. Howbeit, it shall not be amiss both to begin and end with this Petition of the loue of GOD, whensoever the Holy Ghost shall open him a way, and direct him vnto the same.

Moreouer, I thinke it meete heere to giue you this aduertisement, that in all such thinges as we shall demaund, we doe alledge alwayes on our behalfe, the merites of Iesus Christ, our onely and true Sauour; who (as the Apottle saith) *Is our Iustice, Wisedome, Sanctification and Redemption.* Vpon his merites wee ought patiently to stay our confidence. And his merites wee ought to present before the Diuine Maiesty, reckning them and offering them one by one vnto

1. Cor. i.  
30.

the heauenly Father, and taking (as St. Bernard saith) out of that Treasure, all such thinges as are necessary for vs. For this is that Lord that hath sanctified and offered himselfe in Sacrifice, to the intent that we might be holy indeed.

Wherefore, *If God bee for vs, who shall be against vs? If God iustifie vs, who shall condemne vs? This is he* (saith St. Peter) *of whom all the Prophets beare witnes: That by him is obtained pardon and remission of sinnes.* So that in the vertue and Name of this Lord, wee ought to take a good heart and courage with vs, when we goe to make our Prayers vnto Almighty God, and haue this confidence, that whatsoever wee shall duely demaund, by him shall be granted vnto vs.

Rom. 8. 31

Act. 10. 43

For the principall condition that our Petition must haue, that it may bee effectually before Almighty God, is (as Saint Iames saith) to make the same with Faith and confidence.

Iam. i. 6.

Ii

where-

*Whereupon our confidence must be  
grounded; when we make Pe-  
tition unto Almighty  
G O D.*

**T**His confidence must not be grounded principally vpon our owne selues, nor vpon our owne workes and merites, but vpon the workes and merites of his onely begotten and best beloued Sonne, our Sauiour I E S V S CHRIST, and ioyntly therewith, vpon the infinite mercy and goodnes of Almighty God, which can neuer bee overcome with any kinde of sinne or iniquity.

And besides this, our confidence must be also grounded vpon the truth of the wordes and promises of Almighty God, who hath promised in all the holy Scriptures neuer to faile that man, that with all his heart shall conuert himselfe vnto him, and call vpon him, and repose his whole trust and confidence in him. And albeit hee that

Prayeth,

Prayeth, hath bene vntill that time neuer so great and haynous a sinner, yet let him not therefore be dismayed, for (as St. Ierome saith) our sinnes past doe not condemne vs, if we take no delight therein.

Whereby it appeareth, that they be deceiued, that in considering their owne defects and weaknesses, doe mistrust that Almighty G O D will not heare them: and they doe not consider that the principall foundations of this confidence are the merites of our Sauiour CHRIST, and the mercy of Almighty G O D, and the truth of his holy Word, *which* (as the Prophet saith) *is a shield vnto them that put their trust in him.*

St. Ierome.

*Note three  
principall  
foundations  
of our con-  
fidence in  
Prayer.*

Psal. 90. 5.

*J i 2*

*Cer-*

*Certaine Aduises to bee obserued in these Five partes aboue named : and especially in Meditation.*

## CHAP. VIII.

**H**Auing now spoken of the principall partes of Prayer, thinke it conuenient to giue certaine Aduises and Instructions which ought to bee obserued in them all, and especially in Meditation, whereof we minde to treat principally in this place.

Th

## The first Aduise.

*That in our Meditation, wee must not for the obseruing of our ordinary course, put away from vs any good thought or consideration, wherein wee finde more deuotion.*

## SECT. I.

**T**He first Aduise is (concerning the matter of Meditation) that although it be well done for a man to obserue these speciall pointes of Meditation, according as they bee here before deuised by the dayes of the Weeke, for to exercise himselfe in them; yet if in the midst of this way there be offered vnto him any other consideration, wherein he findeth more sweetnes and profite, he ought not to put the same away from him to fulfill his ordinary taske. For it standeth not

with reason, that wee should extinguish the light which the Holy Ghost hath begun to giue vs in a good thought, for to occupy our selues in another thought, where (perhaps) the same light shal not be giuen vnto vs. And besides this, for the principall end of these Meditations, is to obtaine some Deuotion and feeling of Diuine thinges, were against reason, where we haue already obtained the same with some good consideration, that we should goe about to seeke for by another way.

Howbeit although this be very true, (speaking ordinarily) yet may not a man therefore take herein great liberty, as vpon euery occasion that is offered vnto him, to be moued forth with very lightly to forgoe that thing out of his hands which he hath as it were in possession, for some other thing which he is desirous to haue; vlesse it be at such a time; as hee perceiueth more certaine profite in the one then in the other.

Th

## The second Aduise.

*That in our Meditation, wee must eschue the superfluous speculation of our Vnderstanding, and commit this businesse to the exercise of the affections of our Will.*

### SECT. II.

**T**He second Aduise is, that he labour to eschue in this exercise, the superfluous speculation of the Vnderstanding, and endeauour to vse this matter rather with affections, & feelings of the Will, then with discourses and speculations of the vnderstanding.

It is therefore to be noted, that the Vnderstanding on the one side helpeth, and on the other side it may hinder the operation of the Will, to wit, the loue and feeling of Diuine thinges. For as it is

Ii 4

neces-

necessary, that the Vnderstanding doe goe before the Will to guide it, and giue it knowledge what it ought to loue; so when the speculation of the vnderstanding is ouermuch, then it hindereth this operation of the Will; for so much as it suffereth it not to haue place and time to worke.

And therefore like as it is said of the poyson which is put into Treacle, that if it be little it is wholsome and necessary, but if it bee ouermuch it is hurtfull: Euen so likewise may we say after a sort in this exercise, that the seeking to know God with simplicitie, helpeth the Will the more to loue him; but the seeking to know him with ouermuch speculation, hindereth the Will, and causeth the operation thereof for that time to be the more feeble and weake.

And the reason thereof is, for that the vertue and power of our soule being finite and straited within certaine bounds and limits, the more it imployeth her vertue  
and

and force on the one part, the lesse remaineth to be imployed on the other, euen like the Fountaine that runneth through two Pipes, the more water that it dischargeth by the one Pipe, the lesse it hath to yeeld through the other. And after the like sort doth the soule principally by the operation of the vnderstanding, by the which (for that it is so noble and so excellent a power) the soule imployeth and powreth out all her whole force in such wise, that in a manner shee worketh nothing at all by her other powers, at such time as the vnderstanding is very attent, and earnestly occupied in the vehement speculation of any matter.

And therefore we finde by experience, that a man may with more facility preferue the affection of the Deuotion in any exercise of the body, wherein hee laboureth with his hands, then when he hath his vnderstanding busily occupied & attent in the speculation of any matter. For the vnderstanding

ding & the will, be as it were two ballances of our soule, the which are disposed in such sort, that the ascending of the one, is the descending of the other, & so contrariwise.

So that if the speculation doe increase ouermuch, then the affection thereby decreaseth; and if contrariwise the affection do increase, then the speculation forthwith decreaseth: And this is the cause why the Patriarch *Iacob* was made lame of one of his Feet, at what time hee receiued the blessing; for whereas our soule hath two feet wherewith to goe vnto Almighty GOD, which be the Vnderstanding and the Will, it is requisite that the one foot bee weakened, to wit, the Vnderstanding in his speculation, if the Will (which is the other foot) shall enioy Almighty God in the rest and quietnesse of contemplation.

And so it is seene by experience, that in case at such time as the soule is inioying of Almighty God, it doe but turne aside, to

seeke

Ge. 32.29

*The vnderstanding & the will bee two feet of our soule, whereby it goeth vnto God.*

seeke to vnderstand or search some point or matter appertaining vnto God, it looseth forthwith at the very same instant, the deuotion which it had, and that soueraigne good thing vanisheth then away from him which before he inioyed. And therefore not without good cause doth the Bridegroome aduise the Spouse in the *Canticles*, saying: *Turne away thine eyes from me, for they haue made me to flye.*

Cant. 6.4.

Wherefore I counsaile a man in this exercise of meditation, to occupy his Vnderstanding in speculation with as little curiosity as is possible, and to content himselfe with a simple sight and knowledge of Diuine things, to the intent that the vertue of the soule recollecting all her forces together may imploy her selfe by this affectiue part, (I meane by the affections of the will) in louing and reuerencing the chiefest goodnes; to wit, Almighty God.

Whereby it appeareth, that those men take not the right course herein,



*We must not meditate upon diuine mysteries in such wise as if wee studied to preach them*

herein, that in Prayer doe meditate in such wise vpon Diuine mysteries, as if they should study to Preach them; the which disorderly manner, is rather to cause the Spirit to wander more abroad, then to collect it; and rather to goe out of himselfe, then to keepe within himselfe. And heereof it commeth, that when they haue an end of their exercise of Prayer, they remaine as dry, and without any iuyce of Deuotion, and as easily moued to follow euery kinde of lightnes, & vanity of the world, as they were before their exercise.

For (to speake the very truth) they haue not Prayed, but rather talked and studied, which is a thing farre different from Prayer.

Such persons ought to consider, that in this exercise of Prayer and Meditation, wee rather come to heare then then to speake. For (as the Prophet saith) *Such as come vnto the Lords feet, shall receiue his Doctrine*, as hee receiued it, and said: *I will hearken what the Lord speaketh*

Deu. 33.3

Psal. 85.8

*speaketh within mee.* Wherefore I conclude, that all this businesse of Meditation, consisteth in speaking little, and in louing much, and in giuing place to the Will, that it may ioyne it selfe with all his forces vnto Almighty God. And we must not spurre forwards these two powers of the soule alike, nor walke in this way with equall paces, but a speciall dexterity is requisite to be vsed to stirre vp the Will, and to quiet the vnderstanding, that it hinder not with his curious discourses the operation of loue.

Thou must make account also, that in this exercise thou goest in a Chariot drawne with two Horses, whereof the one is very forward and quicke, and the other very slow and dull: and that thou must beare the bridles in thy hand with such dexterity, that the one thou must hasten forward, and hold the other backe, that so they may goe together the one by the other.

And if thou desire to haue another

*In meditation wee must chiefly exercise the affections of our will.*

*In meditation, our vnderstanding is more forward then our will.*

ther more lively example, make account that the vnderstanding must behaue it selfe towards the Will, as the Nurse doth towards the Child which she nurseth, who after that shee hath chewed the meate, shee then putteth it into the childes mouth, that the child may taste and feede thereupon. For otherwise, if the Nurse should but chew the meate, and also eate it vp her selfe, leauing the childe without any meate, it is certaine that she should doe great iniurie to the childe, in suffering it to die for hunger, by eating vp that meate, which was giuen vnto her for the childe.

*That the vnderstanding is as it were  
a Nurse to feede the Will in the  
exercise of Prayer.*

**N**OW in this wise must the Vnderstanding behaue it selfe towards the Will in the exercise of Prayer; for it appertaineth to the vnder-

vnderstanding to chew the spirituall matters, as the Nurse cheweth meate for the Childe; but the Vnderstanding must not retaine the same spirituall matters for it selfe alone, but after that it hath once chewed them, it must offer them to the Will, to the intent that the Will may taste and feede thereupon, and bee the more enkindled and confirmed in vertue and goodnesse, with the taste and feeling of those spirituall matters.

The victuals that doe enter in by the gates of a Citie, ought to pay onely a tribute and impost; but in case the Porter should take vp all the victuals for himselfe alone, and suffer none to come into the Market, it is certaine that the inhabitants of the Citie would die for hunger. Now in like manner, if the vnderstanding, which is as it were the first gate of our soule, (whereby the spirituall sustenance entereth vnto it) doe take vp all that should passe by it for it selfe

selfe alone, in what case shall the will then be, but euen very hungry and dry, and in great necessity of all vertue and goodnes?

The hunting Hound if hee be good, will not eate the Hare that he hath taken, but keepeth it faithfully vntill his Maisters comming; and in like manner ought our vnderstanding to doe, when it hath found out any high and secret truthes; forso much as it must not retaine all for it selfe alone, but reason would that it should assigne them ouer to the Will, that shee as the Mistris in this behalf may serue her selfe with them.

And for this respect diuers deuout and simple persons are truly very happy, who as they know little, so when they come vnto Almighty God, they are little hindered with the discourses of their vnderstanding, and therefore in their Prayers and Meditations they find their wills more tender and more pliant, and better prepared vnto euery godly affection.

Now

Now if thou desire to knowe how thou shouldest behaue thy selfe heerein, among many other wayes that may serue in this case, thou maist vse this; In euery good thing that thou shalt thinke vpon, either in Prayer or out of Prayer, bee carefull to goe out of hand therewith vnto Almighty God, as the young childe doth, who with euery thing that he findeth, goeth out of hand to his Mother, and tatleth with her of it. And so in like manner, when in thy Prayer, or at any other times, thou findest any spirituall Iewell, thou must lift vp thy heart to Almighty God, either to loue him, or to adore him, or to reuerence him, or to praise him for the same, according as the matter requireth; and thereby also to take occasion to humble thy selfe before him, and to desire of him his grace. It shall be a great helpe also heereunto, to haue the spirit of true Humility, which causeth a man to appeare before Almighty God, very poore and naked,

ked, and to prostrate himselfe before that most high Soueraigne Maiestie, and to be more carefull to desire him of his mercy, for the curing of the great miseries which he knoweth in himselfe, than to search the profoundnes of his high mysteries to vnderstand them. And by so doing, hee commeth to be in the presence of God, as a malefactor that is condemned to death would be when hee should enter into the Kings Pallace, to aske him pardon; who would goe with such a great and deepe impression of his misery, that hee would scarcely haue either eyes to see, or heart to thinke vpon any other thing, but onely vpon his owne present necessity and danger.

The

### The third Aduise.

*which prescribeth also boundes and limits to the Will, that it be neither too excessive, nor too vehement in her exercise.*

#### SECT. III.

THE former aduise teacheth vs how wee ought to quiet our vnderstanding, and commit all this businesse to our Will; but this present aduise prescribeth also bounds and limits to the Will, that it be neither too excessive, nor too vehement in her exercise.

Wherefore ye must vnderstand, that the deuotion which we seeke to obtaine, is not a thing that may bee gotten with force of Armes, (as some persons thinke,) who lay on great loades of enforced sighings and sobbings, imagining thereby

thereby to procure teares & compassion, when they think vpon the Passion of our Saviour. For such force, dooth commonly cause the heart to become more dry, and more vnable to receiue the Lords visitation, according as a holy Father affirmeth.

Moreouer, it doth commonly preiudice and hurt the health of the body; yea, and sometimes leaueth the soule so astonied and agast, (by reason of the little taste shee hath there receiued) that she is loth to returne againe to this exercise, as to a thing which she hath tried by experience to haue beene very painfull and irksome vnto her. And therefore if the Lord shall send vs teares, or other the like feelings in our Prayer, we ought humbly to accept them, and to giue him thanks for them. But for a man to wring them out (as it were) by force of Armes, it is no point of wisdom.

Hee must content himselfe with doing sincerely what lyeth in him, that

that is, he must suppose himselfe to bee present at such grieuous torments as our Saviour hath suffered, beholding with a sincere and quiet eye, as well such paines as he hath suffered, as also the loue and Charity that moued him to suffer them. And when hee hath thus done, let him not vexe or trouble himself any further, though the Lord send him not teares and compunction of heart.

And hee that cannot thus doe, but shall perceiue himselfe to bee ouer-much troubled in this exercise, let him not strue to passe forwards, but let him humble himselfe before Almighty God, with inward quietnesse and simplicity, and desire him of his grace, that he may bee able to proceede in his Prayer and Meditation, without such great trouble and danger vnto him. And in case it shall please the Lord to graunt him this quietnes of minde, he shall feelee a more inward hearty deuotion thereby, then he was wont to feelee with the disquiet-

disquietnesse of his minde, and it shall endure much longer. After this sort may a man continue in Prayer and Meditation a long time together, without feeling any heauinesse or griefe: but that man cannot so doe, that shall meditate after the other enforced manner before specified:

And for this cause wee must take diligent heede, that if at any time there doe arise in the soule very feruent motions of sensible deuotion, or excessiue sobbings and sighings, wee suffer not our selues to bee carried away with them, but wee must temper them with great moderation, & dissemble them as much as we can, and withall, endeuour to keepe and continue that consideration and thought within vs, which caused those feruent motions: I meane hereby, that we must remoue away from vs those stormes and alterations of the flesh: to wit, these vehement sobbings and sighings, and enioy in our soule with quietnesse,  
the

the light and deuotion which Almighty GOD hath then sent vnto vs.

And after this sort we shal continue in our exercise a longer time, and our consolation shall take deeper roote inwardly in our soules, and shall not giue any outward shew thereof, with weeping, sobbing, and other externall signes, which can hardly be auoided without great paine; in case a man doe once accustome himselfe very much vnto such sensible motions and feruours, which the stronger and mightier they shew outwardly, the more doe they quench the light inwardly, and be an impediment vnto vs, that we cannot proceede forward in our Prayer and Meditation.

True it is, that at the first beginning of nouices in spirituall exercises, such feruours can very hardly be eschewed. For then the great wonder that a man hath of the newnesse and profoundnesse of diuine thinges, maketh him to  
enter

enter into so great an admiration and astonishment, that he cannot refraine himselfe from this seruencie. But after that with the vse of daily meditation of diuine things, the newnesse of them ceaseth, then is his heart quieted: and although he loue Almighty God with greater vehemencie, yet hath hee not such sensible seruour and disquietnes in his loue.

And so wee see that the new wine, and the pot of water, when it beginneth first to try the vnwonted heate of the fire, it boyleth so forceably that it bubleth vp, and runneth ouer the brim: but after that it hath boiled a certaine space, it seetheth then much better, and is much hotter, and yet with lesse noise and vehemencie.

That man which was lame from his mothers wombe, whom *S. Peter* healed, (as it is declared in the Acts of the Apostles) so soone as he perceiued himselfe to be whole, and perfectly curde of his former lamenesse, the holy Scripture saith, that

Acts 3.8.

that hee walked and leaped, and praised Almighty God.

This man was not content onely to goe, but as one that had bin so long time as it were bound hands and feet, and finding by experience his new liberty, hee then stretcheth foorth his limbs to the ytermost hee could, and leaped and skipped with great ioy and admiration. Howbeit, it is to be thought, that afterwards he would walke more quietly, and not leape and skip all his life time: but as then, the great ioy hee had of his new and vnaccustomed health, would not suffer him to bee in quiet.

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The



## The fourth Aduise.

*Which followeth of the foresaid Aduises: And heere it is declared, what manner of attention wee ought to haue in our exercise of Prayer and Meditation.*

### SECT. IIII.

**O**F all these Aduises afore said, wee may gather what manner of attention we ought to haue in Prayer. For in this exercise it is chiefly expedient for vs to haue our hearts not heavy or dull, but liuely, attent, and lifted vp on high. In figure whereof, wee reade that the Angell said to the Prophet *Ezechiel*, that he should arise, and stand vpon his feet, when the Angell would talke with him, and declare vnto him the Diuine mysteries.

*Ezech. 2. 1*

In like manner we reade, that those two Cherubins which *Salomon* placed at the two sides of the Arke of the Testament, stood with their wings lifted vp on high, and stretched abroad as if they would flye, to signifie what a great attention and lifting vp of the Spirit, a man ought to haue at such time as he presenteth himselfe before Almighty God, to speake and stand before him.

*1. Reg. 6.  
24.*

But as it is necessary on the one side, to be in prayer with such an attention and close recollection of the minde; euen so on the other side, it behooueth that this attention be qualified with temperance and moderation, that it be neither preiudiciall to our health, nor any impediment to deuotion.

For some there be that doe weary their heads with ouermuch violence, whiles they labour to be attent vnto those thinges that they meditate vpon. And other againe there be that to auoyde this inconuenience, are in their meditation

very slacke and negligent, and very easie to bee carried away with euery winde. Now to eschew these two extremities, it is expedient that wee vse such a meane, that wee doe neither with ouermuch attention wearie our head, nor with carelesnesse or negligence, suffer our thoughts to goe wandering whether soeuer they will. So that like as wee vse commonly to say vnto him that rideth vpon a kicking flinging horse, that he must take good heede how he holdeth the raines of his bridle, and keepe a meane therein, that is, hee must hold them neither too hard nor too slacke, that the horse neither turne backward, nor runne too headlong forward: euen so must wee endeavour, that our attention may proceede in our Prayers with moderation, and not with violence; and with a temperate carefulness and diligence, and not with excessiue labour and trauaile.

Of both these points we be aduertised in the holy Scripture. For

*Attention  
with moderation.*

of the one *Salomon* saith: *Who so squiseth ouermuch the Paps to get out milke, shall wring out bloud,* And of the other point, the Prophet *Esay* saith: *Reioyce with her all yee that mourne for her, that yee may suck and be satisfied with the breasts of her consolation.*

Howbeit, in case we faile of the meane, and doe leane vnto any of these two extremities, it is lesse hurt to leane vnto ouermuch attention, then vnto carelesnesse and neglecting of our attention. For a man is prouoked to carelesnesse and negligence by his owne corrupt and euill inclined nature, but he is not so prouoked vnto attention. And therefore like as a house that is built vpon the side of a hill, should not lose much in the building, if at any such time as it cannot be built by line and leuell iust vpriight, the building thereof doe more bend rather vpward then downeward: euen so shall not our attention take any preiudice, if at what time it cannot continue in

*Pro. 30.  
33.*

*Esa. 66. 10*

*Of two extremes, the least is to be chosen.*

our Prayers in such a mediocrity as we desire, it doe rather decline to that extremity, wherein is least danger, which is, (as wee haue said) rather to ouermuch attention, then to carelesnesse and negligence.

This Aduise is of so great importance, that for want hereof we haue seene that certaine persons haue passed ouer many yeares with taking little profite by their Prayers, for that they haue bene carelesse, dull, and (as it were) neither hote nor colde therein. And others contrariwise, haue fallen into great sicknesse, and haue hurt their heads with ouermuch heate and vehemency, which they haue vsed in their meditations. But especially we must be all wary, that at the beginning of meditation, we doe not trouble and weary our heads with ouermuch attention.

For by so doing, we shall want force and strength to passe forwards therein; as it commonly happeneth to the Trauailer, when he

he maketh too great hast in his going at the beginning of his iourney.

### The fift Aduise.

*That wee must not bee dismayd, nor giue ouer our exercise of Prayer, and Meditation, at such time as we want deuotion therein.*

#### SECT. V.

**B**UT among all these Aduises, the principall is, that hee that Prayeth be not dismaide, nor giue ouer his exercise, when hee feeleth not forthwith such sweetnesse of deuotion as he desireth: as some persons vse to doe, who are very much deceiued herein.

Wherefore it is to be noted, that in very deed the heart of man is very like vnto a troubled water, which cannot sodainely be cleered

Kk 4 againe,

again, be the diligence neuer so great that is bestowed about it, but it must haue time and space, to be cleared and settled by little and little. And in such case vndoubtedly is our heart, which as it is wont to be troubled, with the daily intermedling and dealing in worldly affaires, so after that it is once troubled, it cannot forthwith be settled and quieted in so short a space again, but it must needes haue conuenient space and time for the same. And therefore *Ecclesiastes* saith very well; *That the end of prayer is better then the beginning*: because at the beginning of Prayer, the heart is troubled and disquieted, but in the end it is more settled and quieted, and better disposed vnto this holy exercise.

Wherefore, like as he that will enkindle a fire in greene wood, must haue patience, and expect vntill the wood be dried by little and little, and besides all this, it is requisite, that hee continue for a time

*Eccle. 7.*  
10.

time in blowing and enkindling it, and doe shed also some teares with the smoke, if he will enioy the fire according to his desire; euen so it behooueth vs oftentimes to labour and perseuere in the beginning of Prayer, in case we will in the end enioy the sweete and cleare fire of deuotion, and of the loue of God.

Now for this cause it is requisite for him that prayeth, to expect the comming of the Lord with longanimity and perseuerance. For it is very conuenient, as well in respect of the glory of his high diuine Maiestie, and basenesse of our condition, as also for the greatness and importance of the affaires that we haue in hand, that we doe oftentimes attend and watch at the gates of our sacred Pallace. *Blessed is the man*, saith the euerlasting wisdom, *that heareth my words, and watcheth dayly at my gates, and tarieth at the Porch of my house: for who so shall finde me, shall finde life, and he shall receiue saluation of the Lord.* And the Prophet *Jeremie* K k 5 saith,

*Pro. 8. 33.*

Lam. 3. 26

saith, *It is good to expect the saluation of the Lord God with silence.*

The proude man, and he that mistrusteth the prouidence of Almighty God, hath neither patience nor Humility to expect the Lords comming : But the humble man saith with the Prophet ; I expected againe and againe for the Lord, and he heard my Prayer.

Psal. 40. 1.

If the Fisher or Hunter haue not patience to expect for the game that he seeketh, what profite shall he get by his trauaile ? Now in this our fishing and hunting in Prayer, being of so great importance as it is, we may account a long time well bestowed, that is employed in watching and expecting for so rich and so happy a treasure as is the Almighty and euerliuing God.

Prou. 31.  
14.

Of that couragious and constant woman which *Salomon* describeth in his *Proverbes*, (among other notable thinges) hee saith thus; *That she did as the Marchants ship, which brought her Bread from farre Countries.*

*Countries.* Whereby he giueth vs to vnderstand, that when we shall not finde this Bread of life forthwith according to our desire, wee must then trauaile and sayle so long time, as shall be necessary vntill we finde it.

If thou shalt perseuere in calling (saith our Sauour Christ) assure thy selfe that at the length thou shalt haue answer. For it happeneth oftentimes, that that thing which is denyed in the beginning of Prayer, is graunted at the end of Prayer with great increase.

Happy therefore are those soules, that perseuere in Prayer after this sort; for vndoubtedly the greater their perseuerance is, the greater abouundance shall they haue of his grace. One of the principall things that those persons must haue, that doe dispose themselues to receiue great gifts and fauours of Almighty GOD, is Longanimity and Patience of heart; to expect faithfully so long time for them as Almighty God would they should expect

Math. 7. 7  
Mark. 11.  
24.

Haba.2.3.

expect; and in the meane season to comfort themselves with that hope of the Prophet, which saith; *If he shall delay his comming, I will not faile to tarry for him, for hee will surely come, and will not stay ouer long.*

Now when thou hast after this sort expected a certaine time for the Lords comming, in case the Lord shall then come vnto thee, giue him most hartly thanks for his comming; and if it seeme vnto thee that he commeth not, humble thy selfe then before him, and acknowledge that thou art not worthy to receiue that thing which he giueth not vnto thee: and let this content thee for that time, that thou hast made a sacrifice of thy selfe, denied thine owne will, crucified thy appetite, striuen with the diuell, and with thy selfe, and done at the least what thou couldst for thine owne part.

And in case thou haue not adored the Lord with sensible adoration according to the desire, it is suffi-

Ioh.4.24

sufficient that thou hast adored him in spirit and in truth; according as his will is to bee adored. And trust mee assuredly in this point, that this is the most dangerous passage of all this nauigation, and the place where true deuout persons are proued and tryed; and that if thou escape well out of this danger, thou shalt haue prosperous successe in all the rest.

To conclude, if (all this notwithstanding) it seeme vnto thee, that it were but time lost to perseuere in prayer, and to trouble and weary thy head without any profit, in such a case, I count it not any inconuenience, if when thou hast done what lyeth in thee, thou take then some deuout Booke, and change for that time thy prayer into reading. Howbeit with this condition, that thy reading be not passed ouer with too great hast or speede, but leasurely, and with great attention and consideration vnto such thinges as thou doest reade, and intermingle now and then

then in places conuenient, prayer with reading, which is a thing both very profitable, and very easie to be performed by all kinde of persons, be they neuer so rude, and newly entered into this way.

*Of sixe points that are to be meditated vpon in the holy Passion of our Sauour Christ.*

*The last Chapter.*

**F**Orsomuch as the most holy Passion of our Sauour Christ, is the principall matter of meditation, it is meet that sithence wee haue hitherto treated of meditation in generall, wee doe now treat particularly how we ought to meditate vpon the Passion of our Sauour Christ; to the intent that we may know; how to behaue our selues in this matter.

But here we must first presup-

pose

pose, that among all the deuotions in the world, there is none more secure, none more profitable, or more vniuersall for all kinde of persons then the remembrance of the holy Passion of our Sauour Christ. For considering that our Sauour Christ is (as hee himselfe saith) *The way, the truth, and the life*, there is none other exercise more fit and conuenient to direct vs to goe vnto God, to know God, and to enioy God, then to fix alwayes our eyes vpon our Sauour Christ. For though Christ be vnto vs the way, the truth, and the life; in all things wherefoeuer wee consider him, yet is he most specially so vnto vs, when wee behold him vpon the Crosse. And therefore Saint Bernard said very deuoutly; *Well may I (O Lord) compassse about heauen, and earth, yet shall I not finde thee vpon the Crosse. There thou lyeest, there thou sleepest at noone day.*

But leauing now this matter for another place, I will onely treat at this

Ioh. 14.6.

S. Bernard.



this present, after what sort wee ought to behaue our selues, when we meditate vpon the holy Passion of our Sauour Christ : for there be some simple persons, that seeke nothing else in this holy exercise, but onely to shed a fewe teares, in taking compassion vpon the bitter paines and sorrowes of our Sauour, and so doe stay themselues in this point alone, without passing any further. And albeit this taking compassion of our Sauours paines, be very good and necessary, (for so much as it is the foundation of all the rest, as hereafter shall be declared) yet this is not the onely fruit that may be gathered of this holy tree, but there be others farre greater then this ; for so much as out of the meditation of the holy Passion, doth all the profit of the spirituall life proceede.

*Sixe things  
to be consi-  
dered in the  
Passion of  
our Saviour  
Christ.*

Wherefore we must vnderstand, that there be fixe things (among many others) that may be considered in the holy Passion of our Sauour ; to wit, The greatnes of his

his paines ; The grieuousnesse of our sinnes ; The excellencie of the benefit ; The magnificence of the goodnes of Almighty God ; The multitude of the vertues of our Sauour Christ, which doe very brightly shine in his holy Passion ; And the conueniency of this mean, whereby Almighty God vouchsafed to worke our Redemption.

These fixe points ought wee to consider for fixe effects, wherein consisteth all the profit of the spirituall life. For we must consider the greatnesse of the paines of our Sauour Christ, that we may take compassion of them. Wee must consider the greatnes of our owne sinnes, that we may abhorre them. We must consider the greatnes of the benefit of his Passion, that we may giue him thanks for it. We must consider the excellencie of the goodnesse of Almighty God, which in this holy Passion of our Sauour is discouered vnto vs, that we may very hartily loue the same passing great goodnes. We must consider

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consider the multitude of the vertues of our Saviour Christ, which doe likewise shine very brightly in his Passion, that we may be prouoked thereby to imitate them. And we must consider the conuenience of the myserie of his holy Passion, that wee may be brought thereby in admiration of the wisdom of Almighty God, and be the more confirmed in the faith of this holy myserie.

Of these six points wee intend now to treat, and of each one of them in his due place and order.

*Of the passing great paines and torments, which our Saviour Iesus Christ suffered in his most bitter Passion.*

#### SECT. I.

**F**irst, wee must consider the passing great paines of our Saviour Christ, to prouoke our selues by that consideration to take compassion of them, as reason is that

that the members should take compassion of their head. Wherefore it is to bee noted, that the paines which our Saviour suffered in his bitter Passion, were (as the holy Fathers say) the greatest that euer were suffered in this world. This shall appeare manifestly to be true, if we doe consider the three principall causes, from whence the passing greatnes of these paines proceeded.

The first cause was, the passing greatnesse of his charity, which made him desirous to redeeme mankind most abundantly, and to satisfie most perfectly for the iniuries and offences committed against the diuine Maiestie. And because the greater paines hee should suffer, the more perfectly hee should accomplish both the one and the other, (and he wanted not the forces of grace to beare as great a burthen as hee would,) therefore he would that his paines should bee passing great, that so likewise the satisfaction which hee should

I.

should make for our debt, and the worke of our Redemption, might be also passing great.

2

The second cause (which followeth hereof) was, that he suffered his paines without any manner of ease or consolation. For (according to the reason before mentioned) hee shut vp from himselfe all the gates, whereby any manner of ease or consolation might come vnto him, either from heauen or from earth: insomuch that he was content to be forsaken not onely of his Disciples and friends, but also of his owne Father, yea, and of himselfe also; to the intent that so being destitute of all company, he might be burning in the furnace of his most grievous paines and torments, without all manner of refreshing of any ease, or consolation, or whatsoever, that by any means might come vnto him. And therefore hee said in the Psalme; I am become as a man destitute of all helpe, I am left among the dead, notwithstanding that I alone am he

Psal.88.4.

that

that among the dead by right am free from sinne and from death. And in another Psalme he saith; I am plunged in the bottome of waters and of mire, and I finde no place where to stay my feet. This is that forsaking which our Sauiour signified vpon the Crosse, when hee said; *My God, my God, why hast thou forsaken me?* For at that time his holy humanity was forsaken in the midst of the furious streame of his paines and torments, and was left destitute of all things that might either withstand or mitigate the force and vehemencie of them. This was figured in the Law, by those two beasts that were offered for the sinnes of the people: of the which the one was killed, and offered vp in sacrifice, and the other departed away, and was sent into the Wildernesse, leauing her companion alone in the torments. The like was done in this heauenly sacrifice, where God and man was offered for the sinnes of the world, and the one of the

Psa.69.2.

Mat.27.

46.

Psal.22.1.

Leu.16.8.

the two natures, to wit, the humanity, was sacrificed, and did suffer; but the other nature, to wit, the Diuinity departed away, leaving her sister and companions alone to suffer the torments. For albeit that (as concerning the bond of vnion) the diuine nature neuer forsooke the humane nature, which it had once taken: yet as touching the consolation, and ease of the paines and torments, it did wholly forsake the same. And therefore wee see, that the Martyrs when they went to suffer death, shewed themselves very couragious, merrie, and ioyfull: but our Sauour, being the very fountaine of grace and of strength, (through whose vertue the Martyrs had such force and courage, to bee able to doe that which they did,) trembled, and swate euen very droppes of bloud, when hee went to suffer paines and torments for vs. For in the Martyrs the vertue of charity, which redounded into the inferior forces of the soule, caused them to

haue

haue very great courage and ioy; but in our Sauour Christ, both these and all other influences, were by speciall miracle suspended, that hee might drinke the cup of his most bitter paines, pure and without mixture of any manner of ease or consolation.

The third cause of his so grievous paines, was the tendernes of his complexion. For where as his holy body was formed miraculously by the holy Ghost, and the things that are done by miracle, be more perfect than those that bee done by nature (as S. Chrysostome declareth, speaking of the water, which was turned into wine at the marriage) it followeth that our Sauours body was the most best complexioned, & most tender of all bodies that euer were or shall be; in as much as a holy Father saith: *That if there had bin no external violence done vnto our Saviours body, it would haue endured a very great number of yeares, by reason of the perfection, & tendernes of the composition thereof.*

The

3

S. Chrysost.  
upon Saint  
Iohn chap. 2

*Twelve  
most grie-  
uous paines  
which our  
Savior suf-  
fered in his  
Passion.*

The fourth cause of his so grie-  
uous paines, was the very kinde of  
death which he suffered, with all  
the circumstances that happened  
in all the continuance of his Passi-  
on; for so much as one of them (if  
they bee well considered) was a  
kinde of martyrdom by it selfe.  
And that thou mayest more cleare-  
ly perceiue the same, begin euery  
from the first entry of his Passion  
vntill the end of it, and thou shalt  
finde (among others) twelue most  
griuous paines, which our Savi-  
our there suffered; the which I will  
rehearse here very briefly, not-  
withstanding that in euery one of  
them there is very much to be said  
and considered.

1

The first was, the agony in the  
Garden, and that wonderfull blou-  
die sweate, which trickled downe  
throughout all the parts of his bo-  
dy vnto the earth, which was the  
most new and most strangest thing  
of all that euer hath happened in  
the world.

2

The second was, to bee sold for

so base a price of his owne Apostles  
and Disciple, vnto so cruell ene-  
mies.

The third was, to be so often-  
times caried through the common  
streetes bound and manacled, as if  
he had beene a very thiefe.

The fourth was, the punish-  
ment with whipping and scour-  
ging, which, besides that the lashes  
were very cruelly laid on him, and  
very many in number, it is not a  
punishment for a man of any cre-  
dit, or honesty, but for bondslaues,  
vagabonds, and men of most vile  
and base condition.

The fift was, that most cruell in-  
uentio[n] of the Crown of Thornes,  
wherein were ioyned together,  
both most griuous shame & dis-  
honour, and withall, most grie-  
uous paine and torment.

The sixt was, those so manifold  
blasphemies, and sundry kindes of  
most villanous mockeries, iniu-  
ries, and reproaches, which were  
ioyned with the torments; as to  
spet so oftentimes in his face, as

LI though

3

4

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6

Math. 26.  
68.

though hee had beene a blasphem-  
er ; to giue him buffets and  
blowes, as if he had beene a vaga-  
bond ; to apparell him sometime  
in white garments, and sometime  
in red, as if hee had beene a fool  
to hood-winke his eyes and to ie-  
at him, saying, *Areade who hat*  
*smitten thee* : as if hee had beene  
very dizard ; to cloathe him with  
a purple garment, and set a Reede  
in his hand ; to kneele on one knee  
before him ; to smite him on the  
head with a Reede, as if he had be-  
a counterfeit King ; and besides  
this, to proclaime him through the  
common streetes as a malefactor.  
Who euer saw so many kindes  
reprochfull iniuries heaped to-  
ther vpon one man ?

7

The seauenth was, that wonde-  
full contempt and despite, which  
was done vnto him (being the  
Sonne of Almighty God,) which  
they compared him with *Barrabas*  
*has*, and made lesse account  
him then of *Barrabas*. In so much  
as that Lord, by whom all things

we

were created, and in whom all  
things doe liue and are preserued,  
was accounted more vnprofitable,  
and more vnworthy to liue, than  
*Barrabas* an infamous malefa-  
ctor.

The eight was, in that they in-  
forced him to carie vpon his shoul-  
ders, (which were all to rent and  
brused,) the very same instru-  
ment of the Crosse, whereupon he  
should suffer death. The tormen-  
tors themselves (which are com-  
monly the ministers of cruelty) do  
vse to hide the eyes of them that  
are to be beheaded, that they may  
not see the instrument that shall  
bereaue them of their life ; but  
here they doe not only not vse this  
kinde of humanity towards our Sa-  
uiour, but they lay the same in-  
strument of his death, euen vpon  
his owne shoulders, to the intent  
that his heart might first suffer the  
torment of the Crosse inwardly,  
before that his body should proue  
it outwardly.

The ninth was, the very mar-  
L 1 2 tyrdome

8

9

tyrdome of the Crosse, which is most cruell kinde of torment; for it is not a speedie kinde of death (as to be hanged, or beheaded) but very long and lingering; and the wounds bee in the most sensible parts of the body; to wit, in the feete and hands, which are most full of veines and sinewes, which bee the instruments of feeling. Moreouer, his paines were increased with the poyze and weight of his owne body, which alwaye tended and swayed downward, and so it euer rent and enlarged his wounds, and augmented the griefe of his torments, and thus caused his martyrdome to become so extreme grieuous, that although he had no deadly wound, yet by reason of the passing greatnesse of his paines, his most holy soule departed out of his most precious body.

10

The tenth was, that whereas our Sauour was thus tormented vpon the Crosse, and there became a very sea of paines and torments, yet

where

whereas he was in such a dolefull case, that if wee should see a very dogge in the streetes so pittifully tormented, it were able to breake our hearts; yet all this notwithstanding, his cruell enemies were so farre off from taking any pitie or compassion vpon him, that euen at that very time they mocked and scoffed at him, and wagged their heads, saying; *Fie on thee, that destroyest the Temple of God, & within three dayes buildest it againe.*

Math. 27.  
40.

The eleuenth was, to haue his most innocent mother present before his eyes at all these martyrdomes, knowing so well as he did, what a passing great griefe it was vnto her most innocent heart.

11

The twelfth was such a cruelty, as the like was neuer scene; to wit, that whereas his most holy body was all voide of blood, and all the fountaines of his veines emptied, and his bowels dried vp, by reason of the great aboundance of blood which hee had shed, when hee requested a little water, they

12

L I 3. did



did not onely not graunt it vnto him, but in steede thereof, they gaue him to drinke Vineger and Gaule.

Luk. 16.  
24.

Now what thing could be more cruelly done then this? True it is, that the rich couetous man, which was tormented in hell, had a drop of water denied him when he required it, but yet he had no Gaule giuen vnto him. But heere they doe not onely denie the Sonne of God the thing that he desired, but besides that, they encrease his most grievous paines with another kind of torment.

Euery one of these points being considered seuerally by it selfe, will minister sufficient matter of very great grieve & sorrow to any good Christian heart. And therefore whosoever is desirous to haue an earnest and inward compasfion of the paines of our Sauour, let him goe through euery one of them, and make a station at each of them; and (be he neuer so hard hearted) it is not almost possible, but

but that in some one or other of them, he shall finde very vehement motions, to prouoke him vnto grieve and compasfion.

Howbeit, the paines of our Sauour Christ are not thus ended; there bee yet others without all comparifon, farre greater then these: to wit, the paines of his blessed soule. For all these paines aboue named, doe for the most part appertaine to the paines of the Crosse, wherein his bodie suffered outwardly: but besides this visible Crosse, there was yet another inuisible Crosse, wherein his most holy soule was crucified within his bodie, hauing also foure armes and foure nayles, (which were foure dolorous considerations,) and these were a farre greater torment vnto him then the very outward Crosse. For first of all, there was represented vnto him, all the finnes of the world, that were present, past, and to come, (for all which he suffered) and that so distinctly,

*The inuisible Crosse of our Sauour.*

as if they had beene the finnes but of one man alone. Now to him that bare such a passing great loue and zeale vnto the honour of his Father, what an vnspcakable griefe was it, to behold such an infinite number of abominations and offences, committed against so high a Maiestie? For is it certaine, that the finnes of one man alone, were able to torment him more then all the torments of the Crosse. The which being so, what a passing great griefe would the finnes of all men, and of all the world cause vnto him? Surely there is no vnderstanding able to comprehend the passing greatnesse of this griefe.

2

Secondly, there was also represented vnto him the vngratitude and damnation of many men, and especially of many wicked Christians, which would neuer acknowledge this singular benefit, nor endeouour to profit and helpe themselues with this so great and costly a remedie, as he there prepared

pared for them. This was also a far greater torment vnto him then the torment of the Crosse. For it is a greater paine vnto a Labourer to be denied his day wages, and the fruit of his labour, then the very labour it selfe, albeit it were very great. And for this cause our Sauiour complained by his Prophet Esay, of this iniurie vnto his Father, saying; *I said, in vaine haue I trauailed, in vaine & without cause haue I wasted my strength.* And hee complained of this ingratitude not onely to his Father, but also euen vnto men themselues, by Saint Bernard, saying: *O man, consider what cruell torments I suffered for thy sake. There is no paine that tormenteth me so extreame as thy ingratitude doth. I call vnto thee that doe suffer for thee. Behold the paines that doe torment me: behold the nailes that doe pierce thorow my hands and feet: behold the shamefull reproaches and despite wherewith they dishonour me! And although the paine which I suffer*

Esa. 49. 4.

S. Bernard.

Ll 5

out.

outwardly be so passing great, yet is the paine far greater which I suffer inwardly, when I see thee so ungratefull and unkinde towards mee for the same.

3

In like manner, there was represented vnto him, the horrible sinne of that miserable people of Iewry, and the terrible punishment that was prepared for them within a short time after, which vndoubtedly was a greater griefe & torment vnto him, than the cup of his bitter Pasion. For if the Prophet *Jeremie* signified, that the sinne which the Iewes committed in going about to kil him, grieved him much more then his owne very death: what a griefe (trow you) would it bee to our Sauour, who had without all comparison, far greater charity and grace, than the Prophet *Jeremie*?

4  
Luk. 2.35

There was moreouer represented vnto him the griefes and dolefull sword of sorrow, which pierced the heart of his blessed Mother, when she saw him suffer betweene two Thieves vpon the Crosse,

Crosse, the which vndoubtedly was so great a griefe and pain vnto him, as the loue was great and inestimable which he bare vnto her.

Now these foure considerations and griefes, were as it were foure armes of another inward crosse, wherewith his blessed soul was likewise crucified within his body. So that our Sauour suffered that day the paines and torments of two crosses, the one visible, and the other inuisible. Vpon the one crosse his body suffered outwardly, and vpon the other, his soule suffered much more inwardly. Now how passing great the griefe was, which proceeded of these foure considerations, there is no vnderstanding able to comprehend it; and yet we may coniecture somewhat thereof, by that outward shew of his bloody sweat in the Garden.

Whosoever then shall attentively consider all these causes, shall dearly see how passing great the paines and torments of our Sauour were, which is the intent of this first

first manner of meditating vpon his most bitter Passion. Howbeit, this must not bee the finall end of this exercise, but rather it must be vsed as a meane to come to other ends; to wit, to vnderstand hereby what a passing great loue hee bare vnto thee, that would suffer so much for thee; and what a great benefit he did vnto thee, in buying thee with so deare a price; and how much thou art bound to doe for him, who hath done and suffered so much for thee: and aboue all this, how greatly thou oughtest to abhorre thy sinnes, and to be grieued with them, sith they were the cause of his so long and painefull martyrdom. Now for these foure ends, (whereof wee will intreate in the Sections following) serueth this manner of contemplation. Whereby it appeareth, that this first manner of meditating (by way of taking compassion of the bitter paines of our Sauour) is as it were a meane or a ladder vnto all the other. And for this very  
cause

cause St. Bonouenture made great account of this manner of meditation vpon the Passion, because it is sensibly scene, that this manner of meditation openeth the way vnto all the other manners of meditating vpon the same.

*How in the Passion of our Sauour Christ, appeareth very manifestly, what a grieuous thing sin is in the sight of Almighty GOD.*

#### SECT. II.

THE second point that wee haue to consider in the Passion of our Sauour, is the grieuousnesse of our sinnes, whereby to moue our hearts to be sorrowfull for them, and to abhorre them. Wherefore wee must vnderstand, that (as all holy learned Fathers doe asseigne) our sinnes were the very cause, why the Sonne of Almighty GOD suffered such grieuous paines, torments, and cruell death,

death, as he suffered in this world. For it is certaine, that if there had been no sinne to be the meane and occasion of his suffering, it had not beene needfull for him to haue suffered as he did.

*If man had  
not sinned,  
Christ had  
not suffered*

It is not agreed among the learned Diuines, whether the Sonne of GOD should haue beene incarnate, in case man had not sinned, (for some doe affirme it, and some doe deny it,) but this is holden for a most certaine truth, that in case Man had not sinned, the Sonne of GOD should not haue dyed. Wherefore it appeareth, that our sinnes were the very cause that mooued him to suffer all these miseries, and that our sinnes were they that threw him into this Prison, and that our sinnes were they that nayled him vpon the Crosse.

And thinke not, because they were not thy sinnes alone which were the cause hereof, that thou art therefore worthy of the lesse punishment, for according to the

lawes

lawes of Iustice, hee deserueth no lesse punishment that killeth an innocent being accompanied with many in committing the fact, then if hee alone had killed him.

So that by this rule thou seest, what great reason thou hast to moue thee to abhorre thy sinnes, and to be earnestly sorry for them, by calling to minde, that they were the tormentors, which in very deed Crucified the Sonne of Almighty God, and caused him to suffer so great paine and torments. This being thoroughly considered as it ought, is a farre greater cause to mooue a man to abhorre sinne, and to be sorry for the same, than all other losses and miseries that ensue of sinne, yea, although wee should reckon among our losses, the depriuation of the euerlasting glory and felicity which is lost by sinne, and the euerlasting horrible paines which he purchased by the same.

Now according vnto this Doctrine, when thou shalt be occupied in

in

in meditating vpon the holy Passi-  
on, and shalt see how the enemies  
doe apprehend our Sauour, and  
how they accuse him and buffet  
him, and how they spit vpon him  
and whip him, &c. thinke for cer-  
taine that thou art in very deede  
in company with them, and that  
thou hast ioyned with them in this  
conspiracy against our Sauour. So  
that thou mayest truely say, that  
thy sinnes doe accuse him, that thy  
dissolute behauiour bindeth him,  
that thy anger and malice whip-  
peth him, that thy presumption  
and rashnes buffetteth him, that  
thy pride crowneth him with  
Thornes, that thy fond braucies  
and vanities, doe cloath him with  
purple, that thy pleasures and de-  
lights, giue him to drinke gale  
and Vineger; and to be short, that  
thy disobedience, nayleth his hands  
and fecte vpon the Crosse. For so  
much as the paines, which thou  
deseruest by these thy sinnes, hee  
vouchsafed of his infinite Charity  
to suffer for thee. For it is certaine  
that

that the tormentors should neuer  
haue had power to torment him,  
as they did, in case thy sinnes had  
not giuen them force and strength  
to doe the same.

*Of the passing great benefite  
of our Redempti-  
on.*

SECT. III.

THirdly, we ought to consider  
in the holy Passion, the great-  
nes of the benefite which our Sau-  
our hath done vnto vs, in redee-  
ming vs by this meane. And al-  
though there be infinite thinges to  
be said in this matter, yet at this  
present I will doe no more, but  
only note briefly three principall  
points, which are to be considered  
in this most excellent benefite of  
our Redemption. First, what our  
Sauour hath bestowed vpon vs  
by the same Redemption. Se-  
condly, what meane hee vsed in  
giuing it vnto vs. And thirdly,  
with

1

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with what passing great loue hee gaue it vnto vs.

How passing great that is, which our Sauour hath bestowed vpon vs by this benefit of our Redemption, there is no tongue able to expresse. Howbeit wee may conceiue somewhat thereof by two wayes. The first way, is by considering all the euils and miseries whereinto Mankinde incurred through the sinne of the first man *Adam*: for all these miseries were sufficiently remedied by our Sauour Iesus Christ, who bestowed vpon vs all such benefites as were contrary vnto these miseries; for so much as it is euident, that hee was giuen vnto vs to bee an vniuersal repaire of all the euils and miseries of the world. Now hee that were able to reckon how many the miseries are, whereinto the world hath fallen by the sinne of the first man *Adam*, might also vnderstand, how many the benefites are, that came vnto vs by the second *Adam*, (to wit, by our Sauour

our CHRIST) which benefites be undoubtedly innumerable.

The second way is by considering not all the miseries which our first Father *Adam* brought vnto vs, but all the benefites which came vnto vs by our Sauour Christ, for so much as we are made partakers of all those benefites, by means of communicating his Spirit vnto vs. For all such as are made partakers of the Spirit of Christ, are made partakers also of the vertues and merites of Christ. Wherefore the *Apostle* saith, *That all such as haue receiued the Sacrament of Baptisme, haue put on Christ.* Giuing vs thereby to vnderstand, that they all are made partakers of Christ, that are adorned with his vertues and merits, and that so being cloathed with this liuery, they seeme in the sight of the heauenly Father to bee such after a sort in their degree, as his owne very Sonne seemeth before him. And therefore for good cause doth *Ecclesiasticus* calledge this wonderfull tytle of the Sonne



Eccle. 36.

14.

Sonne of God in his Prayer, saying; *Haue mercy (O Lord) vpon thy people Israell, whom thou hast made equall and like thy first begotten Sonne.*

What Dignity, what Glory can be greater then this? Now according hereunto, he that could reckon how many the vertues and merites of our Sauour CHRIST haue beene, might likewise vnderstand, how many the benefits haue beene that are come vnto vs by him; for so much as we are made partakers of them all by the meane of his Passion.

*Note what benefites come vnto vs by our Sauour Christ, in case wee be his true faithfull members.*

To conclude, by him is giuen vnto vs Remission of our sinnes, Grace, Glory, Liberty, Peace, Salvation, Redemption, Sanctification, Sacraments, Iustice, Satisfaction, Merites, Doctrine, and all other thinges which he had, and were be-  
houefull for our saluation. And by reason of this his so bountifull communicating, be is called in the holy Scriptures, the Father, the Bridegroom, and the vniuersall head of the

the Catholike Church; because whatsoeuer the Father hath, appertaineth to his Children, and whatsoeuer the Bridegroom hath, hee imparteth to his Spouse, and whatsoeuer the Head hath, the members are made partakers of the same.

These are the benefites which our Sauour Christ hath bestowed vpon vs. But by what meane hath he giuen them vnto vs? It is euident that by the meane of this holy Incarnation and Passion, whereby hee made himselfe partaker of all our debtes and miseries; and so by taking vpon him all our miseries, hee made vs partakers of all his benefites. This taking vpon him all our miseries, is (vndoubtedly) a farre greater thing, then to make vs partakers of all his benefites.

For certainly it is a more wonderful thing in God to suffer miseries, then to bestow benefites, because as there is nothing more proper and conuenient to his infinite good-

goodnes, then to bestow benefites, so is there nothing more strange and further off from that infinite felicity, then to suffer miseries. Whereby it appeareth, that we are much more bound vnto him for the paines and torments which he hath suffered for vs, then for the great benefites which he hath giuen vnto vs. I meane hereby, that wee are much more bound vnto him for the manner whereby he hath remedied our miseries, then for the very remedy it selfe.

But how passing great was the loue wherewith our Sauour bestowed all this vpon vs? This is without all comparison farre greater then all the rest. For certainly the desire which Christ had to suffer paines for vs, was farre greater then the very paines which he suffered; and much more paine would he haue suffered, in case it had-beene needfull for vs. Three houres hee continued suffering paines and torments vpon the Crosse for our finnes.

*With what  
a passing  
great loue  
our Sauour  
suffered for  
vs.*

But

But what is this in comparison of that, which the greatnesse of his loue could haue vouchsafed to doe for vs? Verily if it had been needfull for vs that hee should there haue suffered paines and torments vntill the day of Iudgement, the loue was so passing great which he bare vnto vs, that he would vndoubtedly haue done it. So that albeit he suffered much for vs, yet was the loue which he bare vnto vs farre greater, then the paines which hee suffered for vs, much more are wee bound vnto him for that which hee desired to suffer for vs.

This consideration is very profitable to prouoke vs. to giue most humble and hearty thanks vnto him, who hath bestowed so great benefites vpon vs, and withall to loue him, who hath loued vs much more then by his benefites he hath shewed vnto vs.

Of

*Of the wonderfull great goodnesse of  
Almighty God, which appeareth  
very evidently in the holy  
Passion of our  
Saviour.*

### SECT. IIIL.

**F**ourthly wee ought to consider the passing greet goodnes and mercy of Almighty GOD, which shineth more evidently & brightly in the holy Passion of our Saviour, than in any other of his works.

*Four principal things  
to be considered in the  
Passion of  
Christ.*

Wherefore thou hast deeply to consider therein Four things which are to be considered in the whole History of the holy Passion, and in every part thereof. The first is, who suffereth. The second is, what paines hee suffereth. The third is, for whom he suffereth. The fourth is, for what cause hee suffereth. Now if thou wilt stay thy selfe a while in every one of these pointes, and consider first the highnesse and excellency of him that

suffereth

suffereth, which is Almighty God; and in such wise stay in this consideration, that thou art astonied at his so high; and so wonderfull a thing; and afterwards commett to descend from thence vnto the consideration of the basenes, and vilenesses of the most grievous paines, and reproachfull iniuries, which he was content to suffer; and that not for Angels or Archangels, but even for men, which are most vile and abominable creatures; & in their workes like vnto the diuels themselves; if (as I say) in each one of these points thou make (as it were) station, and doe compare the one point with the other, vndoubtedly thou shalt bee greatly amazed and astonied, to consider how much so great and excellent a man hee would abase himselfe, to become so vile and so base a creature, and then mayest thou cry out with the Prophet, and say; *O Lord I haue heard thy words, and was amazed, I haue considered thy workes, and was astonied.*

*Hab. 3. 2.*

M m

But

Luk. 1.78.

But if after all this, thou dost consider the cause of his so great abasing, and comdest to vnderstand that it was not for any manner of commodity towards himselfe, nor yet prouoked by any desert of ours, but was onely merited thereunto with the bowels of his tender mercy, and loue towards vs, by the which he vouchsafed to visite vs from on high.

Exod 3.3

This point being well and duly considered, will lift vp thy minde into such a great admiration and loue of him, that thou wilt be astonied, as *Moses* was in the Mount, when hee saw the figure of this Myserie, and began to proclaim with a loude voyce, the unspeakable great mercy of Almighty GOD, which was there revealed vnto him.

This was the great languishing and faintnesse of Spirit, which the Spouse felt in the *Canticles*, when shee said; *Stay mee vp with Flowers, and comfort me with Apples, for I languish with Loue.*

Vpon

S. Bernard.

Vpon which wordes Saint Bernard saith thus; *The amorous soule seeth heere King Salomon, with the Crowne which his Mother crowned him withall: shee seeth the only Sonne of Almighty GOD, carrying a Crosse vpon his shoulders: shee seeth the Lord of Maiesty whipped and spet vpon: shee seeth the Author of Life and of Glory, thrust through with Nayles, pierced with a Speare, and many despitefull reproaches done vnto him: Finally, shee seeth him bestow his most holy life for his Friends: Shee seeth all this, and in seeing it, shee is pierced thorough with a knife of loue, and therefore she saith: Stay me vp with flowers, and comfort me with Apples, for I languish with loue.*

M m 2

Of

*Of the excellent vertues that doe shine very brightly in the holy Passion of our Saviour.*

## SECT. V.

**T**HE first point that wee haue to consider in the holy Passion of our Saviour, is the great number of vertues that doe shine very clearely in it; the which consideration serueth to encourage vs to endeavour our selues to imitate some part of that which is there represented vnto vs.

This is one of the highest manners of meditating that is vpon the holy Passion. For it is manifest, that all the perfection of a Christian life, consisteth in the imitation and following of the vertues of our Saviour Christ. Whereunto the Apostle S. Peter exhorteth vs, saying; *Christ suffered for vs, leaving vnto vs an example, that you should follow his footsteps, who, when he was*

*enill.*

*enill spoken of, did not speake enill againe: and when he was tormented, did not threaten them, but deliuered himselfe vnto him that did most vniustly condemne him.*

And albeit that all vertues shined so brightly, and in such excellent wise in all the life of our Saviour Christ, yet did they much more perfectly shine in his holy Passion. And therefore in his Passion principally it behooueth vs to behold the beauty and excellencie of his vertues; the which doe much more evidently shine there among his paines and torments, then doe the flowers among the thornes.

Consider therefore first of all, that so profound *Humility*, where-with the most high and onely begotten Sonne of Almighty GOD, touchsafed to be contemned, and lesse esteemed then *Barrabas*, and to bee crucified vpon a Crosse betweene two thieues, as though hee had beene a Captaine and Ring-leader of malefactors.

*Humility.*

M m 3

Con-

198	How to meditate	upon the Passion.	199
<i>Patience.</i>	<p>Consider his so wonderfull <i>Patience</i>, in the middest of so many reproachfull iniuries and torments, and withall, his so passing great <i>Magnanimity</i>, in that hee offered himselfe so willingly into the hands of his enemies, and to suffer the greatest paines and conflicts, that euer were suffered in this world.</p>	<p>farre forth, as to take vpon him all the miseries and debtes of the world, and to make satisfaction for them, as if they had beene peculiarly his owne debts.</p>	<i>Obedience.</i>
<i>Magnanimity.</i>	<p>Consider that so constant <i>Perseuerance</i>, which hee had from the beginning to the end, yea euen to suffer Death vpon the Crosse, and to descend into Hell, and to finish the worke of our Saluation.</p>	<p>Consider that so perfect <i>Obedience</i>, which hee vsed towards his Father, whom hee obeyed vnto Death, yea euen to the death of the Crosse: where finally bowing downe his head, he offered vp vnto him his most holy soule, giuing vs thereby to vnderstand, that the worke of his obedience was then perfectly fulfilled.</p>	
<i>Perseuerance.</i>	<p>Consider his most feruent <i>Charity</i>, which passeth all vnderstanding, by the which onely hee was mooued to offer himselfe in Sacrifice for the sinnes of the world, and to suffer Death, that he might giue Life, not only vnto his friends but also to his enemies, yea euen to those very persons that shed his most precious Bloud.</p>	<p>Consider that so passing great <i>Meekenesse</i>, which hee shewed in all the proceffe of his Passion, suffering himselfe to be carried like a Sheepe to the butchery, and like a most meeke Lambe that holdeth his peace, when he is sheared.</p>	<i>Meekenes.</i>
<i>Charity.</i>	<p>Consider his most abundant <i>Mercy</i>, which extended it selfe</p>	<p>Consider his so wonderfull <i>Silence</i>, amongst so many false accusations and lying witnesses, which was so great, that it was able to bring the very Iudge himselfe that condemned him, into a great</p>	<i>Silence.</i>
<i>Mercy.</i>	farre	M m 4 admi-	

*Contempt  
of the  
world.*

admiration of him.

Now, if thou be desirous to see a most perfect patterne of *The contempt of the world*, and of all the honours, riches, pleasures, and delights that be therein; behold our Sauour vpon the Crosse, so dishonoured, tormented, and naked, that he had none other bed to lie vpon, but onely a Crosse; no other pillow to rest his head vpon, but onely a Crowne of thornes; no other delicates to feede vpon, but onely gaule and vineger: no other persons to comfort him, but onely those cruell scoffing Ministers, which wagged their heads at him and said: *Fie on thee that destroyest the Temple of G O D, and in three dayes buildest it vp againe, &c.* I conclude therefore, that the Evangelicall pouerty, abstinence, and austerity of life, with all other vertues, doe no where shine more euidently, then in the Crosse.

*The great  
humility &  
patience of*

But among all these vertues, *Humility* and *Patience* doe shew themselves most notable in the bit-

ter

*our Sauour  
Christ vpon  
the Crosse.*

ter Passion of our Sauour. For *Patience* (as the holy Fathers affirme,) was the wedding garment wherewith the Sonne of God clothed himselfe, when hee came to bee affianced with the Catholike Church, and to bee married with her. By which Metaphor they giue vs to vnderstand, that albeit our Sauour Christ shined most brightly with the garment of all vertues, when he came to celebrate matrimony with his Church vpon the bed of the crosse, yet did he most principally shine there with the robe of *Patience*. For by meanes of the Act of this vertue, which is to suffer, hee dranke the bitter cup of his Passion: by the value and merit wherof, the Catholike Church was redeemed, beautified, and espoused by our Sauour Christ.

Now on these and other the like vertues, we ought to fix our eyes, when we meditate vpon the holy Passion of our Sauour, to the intent that wee may be thereby prouoked to imitate somewhat of that

M m 5 which



Esa. 14. 14.

Ioh. 13. 15

which was there done, not onely for our Redemption, but also for our Example. For the greatest glory that a Christian can attaine vnto in this world, is to haue a semblance and likenesse vnto our Sauour CHRIST. Howbeit, not such a likenesse as proude Lucifer desired to haue, but such a likenesse of life, as our Sauour himselfe Commaunded vs to haue, when hee said; *I haue giuen you an Example, that as I haue done, so should yee doe likewise.*

Of

*Of the conueniency of the My-  
sterie of our Redemp-  
tion.*

SECT. VI.

THE sixt point that we haue to contemplate vpon the holy Passion, is the conueniency of the Mysterie of our Redemption; to wit, how conuenient a meane this was, which Almighty GOD chose, whereby to worke the Saluation of man, and to heale and cure him of his miseries. This manner of contemplation, serueth to illuminate the vnderstanding, to confirme it more firmly in the faith of this Mysterie, and to lift vp the heart of man into a great admiration of the Goodnesse and Wisedome of Almighty GOD, who chose so wonderfull and conuenient a meane to heale our miseries, and to relieue our necessities.

This is so copious and so plenti-  
full

full a matter to meditate vpon, that certainly if a man should continue thinking vpon it vntill the end of the world, hee should alwayes finde new reasons of the conueniencie of this holy mysterie; and new causes to induce him to lift vp his spirit more & more, in admiration of the high wisdome and providence of Almighty G O D herein.

But because this volume would be too great, in case I should treat of this matter at large; I will therefore at this present onely shew the order and foundation of this consideration, to the intent that the deuout and religious soule may hereby haue a way opened vnto her, to prosecute all the rest.

Wherefore it is to be noted, that if we will see what proportion and conueniencie a meane hath with his end, it is necessary to make a cōparison between the same meane and the end, and the greater helps that the meane hath towards the attayning of the end, the more proper

proper & conuenient is the meane for the same end.

As for example, if we will examine whether a medicine be conuenient for a disease, we must consider the accidents of the disease, and the properties and vertues of the medicine: and when we haue seene what proportion there is betweene the one and the other, we may iudge whether the medicine bee conuenient for the disease or no.

Euen so in like manner is it in this case; for whereas it is euident vnto vs, that the Passion and bloud of our Sauour Iesus Christ, is a generall medicine for all the miseries and necessities of man, if wee will try the conuenience of this medicine, wee must make a long comparison betweene the medicine and the disease; and in case we be able (thorowly as we ought) to search & examine both the one and the other, we shall certainly finde, that this medicine is so fit & conuenient for the curing of this disease, and

*The Passion of Christ is a generall medicine for all the miseries and necessities of man.*

and of all the branches and accidents of the same, as if the medicine had beene onely instituted for the curing of each defect in the disease; the which vndoubtedly is a matter able to bring a man that should consider of it attentiuely, into a great astonishment and admiration. If thou be not fully perswaded herein, tell me then I pray thee, what satisfaction could bee offered more sufficient for payment of the cōmon debts of mankinde, than the most precious blood which the Sonne of Almighty GOD shed for vs vpon the Crosse? To cure also the wounds of our pride, couetousnesse, ingratitude, pleasures, delights, and the loue of our selues, with all other euils which proceede thereof, what thing could bee more conuenient, than God vpon a Crosse? Likewise to giue vs knowledge of the goodnesse and mercy of Almighty God, to enkindle vs more in the loue of him, to strengthen more our confidence, and to awake more

our

our forgetfulnes, and vnthankfulnesse, what thing could bee more conuenient, than GOD vpon a Crosse?

Moreouer, to enrich a man with merits, to exalt him vnto greater honour, to enkindle his spirit in deuotion, to comfort him in his tribulations, to succour him in his temptations, to helpe him in his labours, to encourage him vnto great enterprises; and finally, to giue a perfect example of all vertues, what thing could bee more conuenient, then Iesus Christ vpon the Crosse? And to comprehend all in one word, if the Euangelicall life be well considered, it is nothing else, but onely a continuall Crosse: and so consequently, what thing could be more conuenient to direct a kinde of life which is altogether a crosse, then another crosse?

And if thou be yet desirous to vnderstand this conueniencie more euidently, consider attentiuely what thing a Christian life is, (for the

*Note we'll  
this point.*

*what a  
Christian  
life is.*

1. Cor. 4. 9

the leading of a Christian life, is the end of all the trauailes and paines of our Sauour Christ) and the same consideration will declare very plainly vnto thee, what conueniencie there is betweene this meane, and this end. A Christian life (taking it in his full perfection) is not such a kinde of life as the Christians vse to liue at this day in the world; but such a life as our Sauour Christ liued, and such a life as his Disciples liued, whose paines, labours, and miseries were so great, that one of them writeth thus of them: *Wee are become a spectacle vnto God, vnto Angels, and vnto men. For truly so great are our paines and miseries, and in such wise are we reuiled and persecuted of the world, that (as though wee were wilde beasts baited at a stake) we are specially looked vpon, not onely of men and of Angels, but also of Almighty God himselfe. And afterwards he saith thus, Vntill this present houre wee doe suffer hunger, thirst, nakednesse, and blowes, and*

*hau*

*hane not so much as a denne wherein to hide our selues. We goe from place to place, and we gaine the bread that we eat with our owne hands. They curse vs, and we blesse them: they persecute vs, and wee suffer them: they blaspheme vs, and wee pray for them. To conclude, in such wise are we turmoyled and contemned of the world, as if we were the very dust and dirt that they tread vnder their feet: and as though we were most wicked and abhominable men: the world is fully perswaded, that nothing can be more acceptable vnto Almighty God, then to procure our death and condemnation.*

This is (my deare brother) a Christian life. This very Christian life did the Prophets liue, and so did also the Martyrs, that liued in the Primitiue Church in the Wildernesse. To bee short, this Christian life did all the Saints liue. And this Christian life the Apostle describeth very plainly in his Epistle to the Hebrewes, in these words.

*The*

Heb. 11.  
36.

*The Saints were mocked, scourged, apprehended, imprisoned, stoned, sawed in peeces, tempted, and put to death with the sword. They went in this world appavelled in Sheepes and Goates skinnnes, very poore, needy, and afflicted, of whom the world was not worthy. They lived in the Wildernesse, and in solitary places, apart from the company of men, and had none other habitation, but the dens and clifts of the earth. This is indeede the perfection of the Christian life, which the Gospell teacheth vs, and which our Sauour Christ came to bring into the world. This Christian life, if it be well considered, is a continuall crosse, and death of the whole man, to the intent that, after hee is thus mortified and annihilated, he may be able and disposed to bee transformed into God. For like as there cannot bee generation without corruption, (forsomuch as that thing which is, must perish, to the end that that may be made which is not,) euen so this spirituall regeneration*

neration and transformation of man into God, cannot bee made, vnlesse the olde man doe first die, that so by death and corruption of the olde man, he may be transformed into GOD. Whereupon it plainly ensueth, that all the Euangelicall life, is nothing else (as we haue said) but death, and a Crosse. And therefore what thing can bee more conuenient to direct such a kinde of life as is altogether a continuall crosse, than another crosse? And if there be nothing more apt and conuenient to ingender a fire, then another fire, and if euery thing bee most apt to ingender a thing like vnto it selfe; what thing can be more proportionable and conuenient to ingender a crosse, then another crosse? vndoubtedly so it is: and therefore there is nothing of greater force to encourage and strengthen at this day all men and women, to suffer paines, vniustice, wrongs, pouerty, subiection, hunger, thirst, cold, nakednes, and to bee short, all the troubles, cala-

calamities, afflictions, persecutions, imprisonments, torments and miseries of this world, and all the austerity of the Euangelical life, then to fixe their eyes vpon the Crosse. Out of this Schoole of the Crosse came the Martyrs. In this Schoole learned also the Apostles; and this Schoole hath likewise taught and strengthened all the Saints, to liue a holy austere kinde of life. And it was the Crosse that hath accompanied and comforted them in all their labours, troubles, paines, afflictions, and persecutions.

Now, when the deuout soule findeth so many kindes of fruites in this Tree of life, for all times, and for all necessities, shee cannot but wonder at the high wisdom of that soueraigne Maiestie, that hath found out such an excellent meane for our remedie; and shee is also prouoked thereby to acknowledge the vnspeakeable goodnesse of so mercifull a Father, who being able to haue holpen and remedied man with his onely will,

will, chose rather to put himselfe to so great paines and dishonours, to the intent that man might bee more honoured, and more holpen by this meane, then by any other. These bee the sixe principall wayes to meditate vpon the holy Passion; and the order that may commonly bee vsed in meditating vpon them, is to begin at the first; to wit, to consider the most grievous paines which our Sauour suffered for vs, (the which consideration is as it were the very foundation of all the others,) and from that consideration we may goe forwards immediately vnto all the rest, according as the very course of meditation will open vnto vs the way, and especially the grace of the holy Ghost, who is the principall Teacher of these exercises.

For as wee haue declared before, when wee haue considered the passing great paines which our Sauour suffered for vs, wee may then immediatly proceede for-

*The order that may commonly be vsed in meditating vpon the Passion.*

forwards, and consider the greatnesse of our sinnes and offences, which caused him to suffer so many grievous paines and torments; and withall, the passing greatnesse of this benefit of our Redemption, in that Almighty GOD would vouchsafe for the loue of vs to suffer such paines and torments: and wee may likewise consider the highnesse of the goodnesse and mercy of Almighty God, who for the great loue he bare vnto vs, abased himselfe so farre forth, as to suffer so many reproachfull contempts, villanies, and miseries; and about all this, wee may consider how great examples of vertues our Sauour Christ hath giuen vnto vs herein; to wit, of patience, obedience, charity, humility, meekenes, constaucy, and of all other vertues, whereof we haue hitherto treated. Howbeit, although it bee a very conuenient order of meditating vpon this holy mysterie, to passe orderly by degrees through all these foresaid considerations, taking

king our beginning at the first consideration, and so to proceede in order from one consideration to another, euen to the last; yet is it not needfull for a man (so often as he meditateth vpon this holy mysterie) to goe in this precise manner through them all, (for many times it may so fall out that hee shall not haue sufficient time for the same) but let him content himselfe in his meditation with that consideration, wherein hee shall finde most spirituall taste and liking; for so much as in these exercises, we must haue respect not to the great quantity of the matter that is meditated vpon, but to the great deuotion wherewith it is done.

*The end of this Booke.*

• DEO GRATIAS.





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**matters contained in**  
**this Booke.**

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